

ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Advent.

Hark! a glad voice the lonely desert cheers:
"Prepare the way! a God, a God, appears!"
"A God! a God!" the vocal hills reply,
The rocks proclaim th' approaching Deity:

The Saviour comes, by prophet bands foretold:
Hear him, ye deaf, and all ye blind behold!
From thick films shall purge the visual ray,
And on the sightless eye-ball pour the day.

'Tis he! th' obstructed paths of sound shall clear,
And pour new music on th' unfolded ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe!

No sigh, no murmur, the wide world shall hear,
From every face he wipes off ev'ry tear:
In adamantine chains shall death be bound;
And hell's grim tyrant feel th' eternal wound! Pope.

The Last Days of Rome.

BY A. MALE.

FOURTH SKETCH.

If the beast cannot be found where he "is not," and wounded heads are so abundant which are not heads, shall we pass over the boundary to the region where the beast "yet is?" We take the ground,—the only ground we believe to be tenable,—that the beast denotes the great European, political combination, which was brought into being for the purpose of sustaining the Papacy—and hence is called Papal Rome; which had its commencement in the early part of the sixth century, and has continued under various conditions to the present time.—This organized, political system, is also denoted by the eighth head.—As one of the great succession of worldly powers, which have trodden the church under foot, it is counted as a head; as a body distinguished from the others, in its form and the number of its parts, though of them, it is called a beast. If this system, as one of the heads, is wounded, of course the beast must be wounded. Are there any events, then, we can refer to, which all the world have regarded as apparently a death-wound to this system, which, notwithstanding the wound, yet lives.

The wound was to be "by a sword." The sword is the admitted symbol of war: one of God's "sore judgments." By the sword this beast is to come to his end: "he that killeth with the sword must be killed with the sword." The wound, however, does not give rise to a death-scene. It is a providential infliction, prior to death. At what period of the history of this beast does the prophecy lead us to expect this infliction?—the commencement, or the close? Two facts only need to be referred to in answering this question. First, all the world ask in triumph, "Who is able to make war with the beast?" Now, if "a deadly wound" had been given him "by the sword" in the early part of his history, could this language have been used, unless it was intended as the most graceless irony? Most certainly somebody had been able to make war with him to good effect, to give him a deadly wound.—We should naturally, if not necessarily, suppose the wound must have been given after this time of exultation.

Second.—It should be kept in mind, that this power is one of the great succession of worldly powers, to which the grant of the Almighty ruler of the nations holds good, until it runs out at the coming of the true King of kings; that it is the subject of the same providential treatment, in the moral government of God, with its predecessors: it receives all it

possesses from him, is held responsible to him, and the period of its probation is fixed. Will he not, then, apply the same principle in this case that has been applied in all the others? That principle is thus stated: "Woe to thee that spoilest and thou wast not spoiled; when thou shalt cease to spoil thou shalt be spoiled."—Isa. 33:1. If this principle is to be carried out to the end, the woe and the spoiling come when this power is about closing its history. With this view the portion, as a historical sketch, harmonizes. And, we may add, that if the wound does not fall here, no indication can be found in this portion that any judgment is inflicted on the beast at the end of his forty-two months' war with the saints; and the events which have been supposed to mark that period are not even referred to here.

There is, then, but one period in the history of the beast to which the prophecy points for the infliction of the wound: it is the closing period. And while this view brings us to a period of the most "unexampled" events, which all the world regarded for a considerable length of time as fatal to the old European, political system, all other views not only destroy the evident harmony of the different parts of this portion as a consecutive sketch, but the events to which these views point us, as we have seen, bear too much of contradiction upon their face.

The events we believe to be denoted by the wound of the beast, are always brought to view by historians of different nations, and of every political and religious creed, as terrible beyond a parallel, in the amount of suffering endured while these events were passing; and as being full of the most impressive lessons of Providence. But no human pen could describe what was experienced all over Europe during the period referred to—that of the French Revolution of the last century. A few quotations will serve to exhibit its recorded character, as penned by some of the most able historians. We quote first from Rotteck's "History of the World":

"There is no greater event than the French Revolution, and indeed hardly one equally great, in the history of the world. The old empires of the world were, it is true, founded and overthrown with noise, and these changes were felt far, and for a long course of years. The establishment of Christianity, as well as the great inventions of writing and printing, have indeed produced manifold changes in the world; but these changes were effected either gradually and silently, or in complication with many other events which were rolled on by the stream of time. The French Revolution, on the contrary, shook suddenly and omnipotently the part of the world on which it was born; it also hurled its thunders to all others, and from its origin, it is almost alone the object of contemplation upon the whole theatre of the world's history.

"The French Revolution declared war—war of extermination—boldly against all historical and particular rights, which did not accord with those of reason and the whole body of the citizens; it called into the lists all the powerful, all the privileged, all those that boasted of existing institutions, customs, and successful usurpation, and thus excited against itself the triple league of the throne, the altar, and the many-armed aristocracy. Arbitrary power recoiled with fear before the idea of law; pride before that of civil equality; prejudice, folly, and ignorance, before the nascent empire of reason. Renunciation of precious hereditary possessions, of plenitude of power, hereditary honor and authority, family-splendor, the right of holding men in bondage, agreeable enjoyment by anticipation of the goods of society, a thousand prerogatives and exemptions from

common burdens, was among the great objects of the revolution. And in consequence of the signs of passionateness and excess manifested early on the part of the revolutionists, real rights, well-founded pretensions, and salutary institutions, might also be endangered; every state of possession, and, at the same time, the prosperity and repose of nations, might be buried under the ruins of historical right; defective laws might be superseded by wild anarchy.

"These reasons—mostly selfish, it is true, but in part also pure—serve to explain why not one of the princes or sovereigns of Europe, not one of the existing governments, not one class of the privileged, embraced the new cause; why almost all the authorities, almost all the nobles of Europe—except the La Fayette, Noailles, and a few others of the same stamp—and the mass of the priesthood, in all countries, showed themselves the enemies of the revolution; why hatred towards modern France hushed all old passions and interests; and why the Sultan, the Czar, and the Pope, contracted a fraternal alliance for the overthrow of the Republic. It was not until late, when this Republic had become already victorious by its own energy alone, that some courts—mostly from policy—approached it, and that the vanquished, humbled, or newly-created governments, followed gradually the now decidedly preponderant power. Yet, in spite of apparent reconciliation, all the old houses of rulers, and the hereditary nobility, harbored constantly bitter resentment towards the triumphant Republic, awaiting anxiously a change as the signal for defection."—Rotteck's Hist., vol. 4, pp. 4, 5, 7, 8.

Rotteck also remarks, in a note, that "the twelve years of this Republican calendar contain more that is memorable than any one century of the European, or than twelve centuries of the Chinese history."—*Ib.*, p. 71.

To these quotations from the German historian, we add another, from the eloquent Croly, of England:—

"One of the tasks which most tries the sagacity and power of history, is the condensation of its material. To compress into a succinct narrative a vast subject, full of various and complicated interests, embracing kingdoms, and extending through a large space of human life; yet in that conciseness to observe the characteristics of the period, amounts to a difficulty which has often baffled the most masculine and dexterous understandings.

"No event of European annals has been represented under so many contradictory points of view as the French Revolution. From the renege which has made all its historians doers or sufferers, and from the magnitude which has awed and bewildered the general mind; all its histories are still unworthy of the name. The pen is still dipped in the passions.

"To the partisans of popular rule it still stands forth a bold and necessary effort of human nature to shake off the weight of an intolerable oppression:—to the partisans of the ancient monarchy, it is still a fiend; a new and fierce creation of evil, without cause or parentage in the land; a sudden shape of embodied rebellion, starting up from that gulf of fire and blood into which the virtues, glories, and religion of France were to be plunged; and then going forth on its mission to lay waste the world.

"The corruption of religion in France had produced corruption of morals. From this corruption had gradually arisen contempt of all rule and all religion. A burst of popular vice swept away the government, the throne was sacrificed, the religion was abjured. The national spirit rose in desperate hostility against universal Europe. Abroad a succession of wars

wasted the continent. At home, an unbroken continuance of horrid slaughters consumed the nation. Life was of all things the most insecure. Atrocious tyranny was the spirit of the government, unequalled misery the portion of the people."—Apoc., pp. 84-86.

Another brief quotation must suffice: "The whole political system of Europe was finally overthrown with the destruction of the French monarchy; and the peace of Basle, in 1795, was the first triumph of the revolutionary diplomacy over the cabinets of the coalition."—Enc. Am., art. France. See also Thiers' "French Revolution;" Alison, vol. 1; and Scott's "Life of Napoleon," vol. 1.

Such, then, were the character, work, and results of the great French Revolution. One of its earliest deeds,—the destruction of the Bastille—the massive dungeon to which all political offenders had been consigned, under the kings of France—was strongly emblematic of the blow it afterwards gave to the prevailing political system of Europe, which had been growing up since the days of Clovis—thirteen hundred years. Courts and dungeons were the ever-visible paradise and perdition of continental Europe. The wretched apologies for royalty, nobility, and clerical sanctity—differing generally from the true about as much as fallen angels are supposed to differ from the unfallen—these revelled in paradise; while the millions of the people, especially those who had too much sympathy for their race, and were too faithful to God to flatter their oppressors, were shut out—as to any hope in this world—to the outer darkness of perdition.—The gospel was not permitted to be heard, or if heard, it was perverted, lest it should humble these crowned and titled blasphemers, and lead them, like its author, to seek and save the lost. And so Providence permitted this earthly hell of their own creating to send forth its furies by legions to administer a foretaste of what will come at last in full measure, when those who are thus exalted to heaven shall be thrust down to hell. Says Alison: "The world had never beheld such a contest: if we would seek a parallel to it, we must go back to those awful images of the strife of the heavenly powers, darkly shadowed forth in Scripture, to which the genius of Milton has given poetic and terrestrial immortality."

This wound of the old European system, which begun in 1793, was not in any degree healed till the peace of Amiens, ratified in 1802. In France, the consular government of Napoleon had taken the place of that of the Council of Five Hundred; and with that change began the counter-revolution, which brought peace. France had been at war with every country in Europe; she had sent her armies into Egypt, and as far as Syria, in Asia. All had been beaten, except England, were induced to retire from the contest, or become the allies of France; and England was wearied into a desire for peace.—Several coalitions had been formed against France, which England had sustained by her armies, fleets, and gold, so that her national debt had increased, in consequence, four or five hundred millions sterling. Heaven alone could have sustained the allies against France, as it sustained France against them till the deadly wound was given. The end of that last form of supreme worldly power had not yet come. The infliction was premonitory: deadly, but not fatal.

The light in which that first "reformatory" change was regarded by the world, is thus stated by Thiers:—

"The elevation of General Bonaparte to the supreme power by the title of Consul for life, had neither surprised nor mortified any of the European cabinets. Most of them, on the

contrary, had regarded it as a new pledge of peace for all the states. In England, where every circumstance that occurred in France was watched with a restless attention, Mr. Addington, the minister, had warmly expressed to M. Otto the satisfaction of the British government, and its entire approbation of an event destined to consolidate order and power in France. Though the ambition of General Bonaparte began to excite apprehensions, still there was a disposition to forgive him for it, because it was employed in controlling the French Revolution. The re-establishment of religion and the recall of the emigrants had pleased the English aristocracy, and the pious George III. in particular. In Prussia, testimonies not less significant were given. That court, comprised in the esteem of European diplomacy for having concluded peace with the National Convention, now felt proud of its connection with a government full of genius, and deemed itself fortunate in seeing the affairs of France definitely placed in the hands of a man whose concurrence in its ambitious plans relative to Germany it hoped to obtain. M. Haugwitz addressed the most cordial congratulations to our ambassador; he even went so far as to say that the simplest way would be to come to the point at once, and to convert the dictatorship for life, just conferred on the First Consul, into an hereditary sovereignty.

"The Emperor Alexander, who affected to appear a stranger to the prejudices of the Russian aristocracy, and who kept up a frequent and friendly correspondence with the head of the French government, expressed himself in terms full of courtesy and kindness respecting the late changes. He caused the new Consul for life to be complimented with equal promptness and cordiality. The subject of the ideas was in all cases the same. In Petersburg, as in Berlin and in London, people rejoiced to see order guaranteed in France in a durable manner, by the indefinite prolongation of the authority of the First Consul. In Vienna, where the wounds inflicted by the sword of the conqueror of Marengo had been more keenly felt than elsewhere, a sort of personal kindness for him seemed to be springing up. So strong was the hatred to the Revolution in that capital of the old Germanic empire, that people were ready to forgive the energetic and obeyed magistrate for the victories of the general.—They even affected to consider his government as decidedly counter-revolutionary, though as yet it was but reparative. The Archduke Charles, who was then at the head of the war department, observed to M. de Champagny that the First Consul had proved himself by his campaigns to be the greatest captain of modern times; that, by an administration of three years, he had shown himself the ablest of statesmen; and that, in thus uniting the merit of government with that of arms, he had set the seal to his glory. What will appear still more extraordinary, Caroline, the celebrated queen of Naples, mother of the empress of Austria, a bitter enemy to the Revolution and to France—the queen of Naples, being at Vienna, and receiving M. de Champagny, charged him with the most unexpected congratulations for the chief of the Republic: 'General Bonaparte,' said she, 'is a great man. He has done me much injury, but that shall not prevent me from acknowledging his genius. By checking disorder among you, he has rendered a service to all of us. If he has attained the government of his country, it is because he is most worthy of it. I hold him out every day as a pattern to the young princes of the imperial family; I exhort them to study that extraordinary personage, to learn from him how to direct nations, how to make the yoke of authority endurable, by means of genius and glory.'

"Assuredly no tribute could be so flattering to the First Consul as that of this hostile and vanquished queen, not less remarkable for the warmth of her passions.

"The Pope, who had just finished in concert with the First Consul the great work of the re-establishment of religion, and who, notwithstanding many crosses, looked to that work for the glory of his reign—the Pope rejoiced to see a man whom he considered as the strongest support of religion against the irreligious prejudices of the age, ascending step by step to the throne. He expressed his satisfaction with a truly paternal affection. Lastly, Spain, which the fickle and incongruous policy of the favorite had estranged for a moment from France, did not continue silent on this occasion, but expressed her gratification at an event which she agreed with the other courts in considering as fortunate for all Europe.

"It was, therefore, amidst the applause of

the world that this repairer of so many evils, this author of so much good, took possession of the new power with which the nation had just invested him."—*Thiers' Consulate and Empire*, bb. 14, 15.

These are the events which the writer has regarded as the fulfilment of the particular point before us—the wound of the beast—since his attention was first called to them as a student of prophecy. All must admit that, so far as their magnitude and results are concerned, they are as worthy to be regarded in that light as any other events ever referred to.—The prominence given to the wound, in the prophecy, is not greater than all men have given to these events. It remains to be seen whether this view harmonizes with the other parts of the prophecy which follow.—(To be continued.)

Dr. Cox's Discourse.

(Continued from our last.)

It was in the west that another horn, all of its own sort, was seen to grow and prosper. It subverted three of the ten horns; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. By this is plainly meant the system of the paparchy, or the power of the popedom, with its triple crown, uniting the sword and the keys; as if the fugitives or suppliant pope in our own day were truly God on earth! But if his mystic person is described, so the doom is written of him and his, long ago, in the oracles of God: in Daniel, in Paul, and in John, with grand coincidence, and one would think, with unmistakable certainty. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." The seventeenth chapter of Revelation corresponds with this part of the seventh of Daniel. The ten horns are there; and the connection with them, patronizing and patronized, of the infamous harlot that affects to be the spouse of Christ, and is not, is well displayed: and said the angel to John, in the progress of the vision, "the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire; an operation, my brethren, in the providence of God, somewhat gradual, well deliberated, perfectly controlled, and now in process, though seemingly prolonged, before our eyes. Can we not discern the signs of the times? What need be more intelligible than the late events in Europe, as far as they go, touching the man of sin, the son of perdition, that ANOMOS of prophecy, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?"

The removal of the Roman Antichrist, in which I include the habitudes of oriental Rome and the Romanizing corruptions of the total Greek church, the execrable formalism, east and west, which, having murdered Christianity in their own way, are now decorating and worshipping the residuary corpse, as if it were alive; the destruction of all this multimorph organization of horrors, inimical alike to reason, to piety, and to Scripture, is probably the event next proximate to our own times, which we are to expect. Here indeed we are to be modest, not dogmatical; as some scholars and theologians of eminence have not only required us, very justly, to separate between opinions and oracles, but have also not disdained, to spurn all calculations of the time as visionary and fabulous; dismissing with a sneer our millennial arithmetic, as they call it, and scouting it away from them, as they sit serene on their intellectual thrones, incorruptible and non-committal and unenvied. But I demur, observing these two things: 1. They seem to do rather a cheap work; they destroy, but do not replace or edify. They deal themselves in negations, of no use, annoying to honest faith, and quite as dogmatical, to say the least, as are any positions which they so learnedly decry. 2. Where in the mean time leave they the millennial arithmetic of the Holy Ghost? They lose it—in Germany. I read what they say, and return to my blessed Bible, to find vacuity, insipidity, and worse than the ambiguity of the heathen oracles. Hence I neither thank them for their wisdom, nor choose to receive

it; surely thinking that the old is better. [Note 1.]

God has never written the prophecies, says Sir Isaac Newton, to make men prophets; but that when the event appears to explain the prediction, his own foresight, not that of the interpreter, may be acknowledged and honored. I add, it is also his plan to give all necessary and practical instruction to his people, of the fortunes that are before them, of the system of his providence, of the prospects of his church, of the ends of his government, and of the great events, affecting the destinies and the duties of his servants, which he intends to order and effectuate. Hence, his frequent benediction pronounced on the sober, the humble, and the devout study of prophecy—all other methods or kinds of study being justly cursed with the plague of blindness, as well as the sin of pride.

With these things premised, I announce my own conviction, that the revealed lifetime of the papacy is twelve centuries and three-fifths of years; that this famous period of twelve hundred and sixty, is a number not literal and absolute, but medial and proportional; that if we seek in vain for its terminus a quo or starting point, in order to find its terminus ad quem or point of termination, this is not so wonderful, as that wise and pious men should repudiate or stultify the very "words which the Holy Ghost teacheth," because they have not yet learned their proper import or use. The great epochs in the gradual rise of "the man of sin," which history signalizes, may be intrinsically of less importance than we imagine. The events which occasioned them are but signal developments, of that pre-existing apostasy from Christ and his gospel, which God saw and noted, if men did not, irrespective of those developments. A ferocious and treacherous pard, is a beast of terror and blood independent of his color, his attitude, or his cage; the same in character when dormant, or couchant, or leuant, as when guardant, or rampant, or saliant, or combatant; to use the language of the heralds. Sleeping or waking, fawning or devouring, its spirit is one and the same. As the great mystery of iniquity, it was alive, though not suspected or known, in the days of Paul. It was then in recent embryo, working and growing for future manifestation, that he might be revealed in his time; for birth, augmentation, maturity, and ultimate destruction too!

Its nature is quite intelligible to any one that understands the character of fallen man. It is that germ and form of human depravity, that commonly prefers self to God; that continually says *excelsior* to its own vaulting ambition; that agitates no other apostolic question, with half so much sincerity or engagedness, as this who shall be the greatest? and that, blinded and blinding, by the very glare of sacredness that surrounds it, in the high places of the church, becomes presently, yet by degrees there, an idol substitute for the living God himself; eclipsing and superseding Christ in his own palace, and dictating right and law to the nations, with a spurious and factitious dignity that "exalteth itself above all that is called God or that is worshipped!"

Hence we apply the number as the seventy years of the captivity are applied; not absolutely and from one epoch; for the epochs there are several, signal, and lasting through a score of years. The decree of Cyrus for the return of the Jews, was not seventy years from the destruction of Jerusalem and the conflagration of the temple, but only about fifty. It was about seventy however from the first deportation. They were removed gradually and through successive years and periods; and in the same way were they restored: while seventy years show the exact and proper period, medial and proportional, of their whole captivity. Analogously we apply the twelve hundred and sixty years of the grand apostasy as the predestined period of its horrible lifetime. And if in this we truly learn the very lesson which God designed to teach, we may be not the less wise, whatever others are, since we are more than contented with it; knowing

* Mark 9:34.—The original here has only two words, more strong, graphic, familiar, and natural, than any translation—*τις μισῶν*. The insidious pravity of that impulse has deceived, actuated, and ruined—how many! Our ecclesiastical history is mainly a record of crimes and enormities as the consequence. Yet the history of the external church, through the long night of the APOSTASY—as Paul calls it *ἡ ἀποστασία*, 2 Thes. 2:3—is often the history of apostates only; while the saints of God "fled into the wilderness, and constituted the church invisible in more senses than one; leaving corruption to its own orgies, and miseries in the end. An apostatical succession of religionizing criminals in the main! Rev. 11:1-13. 12:14-17.

enough in the main, till events in providence become the perfect exposition and gnomon of the words of prophecy.

We all know how long, how gradual, how exacting, how cumulative, and how successive, were the demonstrations of its rise; why should we not think its downfall will be similarly graduated and prepared and done? Look back to the signal times of Wickliff, or earlier, to the condition and migration of the popes and their retinues just before the day began to break on the thick and palpable darkness of the medieval ages; to that bewildered policy that first broke the chain of their time-honored and saintly treason against God and man; to their self-expatriation from Rome to Avignon, in the early part of the fourteenth century. After seventy years they returned—but shorn miserably of their strength; like Samson from the lap of Delilah. Since then, they have never recovered what they lost. On the whole, all their changes, as ordained and ruled in providence, have been mainly like those of the invalid, growing weaker and weaker, till consumption ends in death. What is papacy now to papacy in the eleventh century; what Pius Ninth to Gregory Seventh, the noted Hildebrand? The difference is great indeed; for beastly terror and persecuting dismay, comparable only as the roar of Niagara to the wail of infancy; for boldness and power, only as the politics of the nursery to the march of Hannibal, or the whine of mendicancy to the wrath of Theodosius. The dead corpse of the papacy may be galvanized by the doctors, or the spasms of dissolution be mistaken for the vigor of convalescence: but dying or dead, on the scaffold or in the sepulchre, it is a doomed traitor, and its end is at hand; its sentence is written irreversible, its punishment is capital and inevitable, and God himself is the executioner, in his own omnipotent and adorable providence. Its orgies were suffered only for a limited season; and only for ends sublime, tremendous, wise! Its epitaph was written before its birth—its wickedness cursed in heaven, from all eternity and to all eternity, with equal justice, truth, and power.

When this grand obstacle to the truth is removed, others will soon follow in course: as the fall of Islam, or the ruined delusion of the prophet of Arabia; the conversion of the Jews to the true Messiah; the universal propagation of the gospel and its ascendancy among the nations; the ages of the long-desired millennium, the earth being full of the knowledge of the glory of God, and all flesh rejoicing together in his salvation. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. As truly as I live," so hath God sworn, "all the earth shall be filled with the glory of the Lord." [Note 2.]

Note 1.—Amen and amen.

Note 2.—In that day the meek shall inherit the earth and dwell therein forever. Then all tears shall be wiped from every eye, and there shall be no more pain, sorrow sickness or death.

What is Preaching?

Almost every man *thinks* he knows what preaching is. He knows at least to his own satisfaction, though it may be that very few others would be satisfied with his model. So it comes to pass unfortunately, that in any given parish, there are about as many standards of preaching as there are individual hearers. Each has his idea of the preacher's voice, manner, style of composition, and of the qualities that should enter into his sermon, as long or short, doctrinal or practical, pungent or pathetic, and so on.

Possibly some people forget that this variety of taste and opinion exists, and forgetting this, they begin to impose their own notion upon the preacher and all the people. Thinking that such may be made more comfortable to themselves and others by a gentle hint, we quote for their benefit the following passage from Giffilan, in answer to the question, "What is preaching?" It is from the chapter on "Edward Irving and the preachers of the day." And after saying that the above is a question "to which there would be as many replies as to, What is truth?"—that almost every minister, and almost every man, has his own taste, and his own taste, and his own standard and his own weight, and his own measure on the subject, he adds:—

One man thinks that to preach means accurately to divide any given topic, logically to illustrate it, and to observe a perfect but cold

propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching.

Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it, and nothing more.—This is the textual idea of preaching.

Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemical idea of preaching.

Another likes no kind of preaching but what contains a string of appeals and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching.

Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard, as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching.

Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid or Corinthian idea of preaching.

Another is content with exclamations; he is not pleased unless every sentence begins with O; the interjection Ah, has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who should say, "O, we remark in the next place." This is the interjectional idea of preaching.

Another desiderates chiefly delivery; no minister is a favorite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on his heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching.

Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only half the time. This is the arithmetical idea of preaching.

One man abuses a sermon because he does not understand it; another admires it, because he does understand it; and a third admires it, because he does not understand it.

One man constantly asks, ere giving his verdict, What do the best judges say? Another, with some favorite model in his eye, says, What is this to Hall, or Chalmers, or Thompson?

One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin, that it trembles before the zephyr. A third likes one general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations.

One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with scripture, and with nothing else.

Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hear a sermon in within very strait-laced limitations. Another would allow it a wide and varied range; to draw illustrations from the meanest and loftiest objects—from the flower and star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on, *ad infinitum*.

This is no caricature, as all will admit. Perhaps it does not even include every variety of opinion that actually exists. But it is enough to show that neither Noah nor Isaiah, nor Paul, nor Peter, no, nor angel from heaven, could so preach as to meet these demands. We should say, then, that he who requires this of a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, What is preaching?—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in the language applied to an excellent Scotch minister of whom it is said—"He pleased the pious, he

enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical,—

"And fools who came to laugh, remained to pray."—*Boston Recorder*.

Knowledge of the Bible.

DAVID SAUNDERS.—In conversation with Dr. Stonehouse, David Saunders, who is well known as the subject of Mrs. Hannah More's beautiful tract, "The Shepherd of Salisbury Plain," gave the following narrative of facts concerning himself:—

"Blessed be God! through his mercy I learned to read when I was a boy. I believe there is no day, for the last thirty years, that I have not peeped at my Bible. If we can't find time to read a chapter, I defy any man to say he can't find time to read a verse; and a single text, well followed and put in practice every day, would make no bad figure at the year's end; three hundred and sixty-five texts, without the loss of a moment's time, would make a pretty stock, a little golden treasury, as one may say, from new year's day to new year's day; and if children were brought up to it, they would come to look for their text as naturally as they do for their breakfast. I can say the greatest part of the Bible by heart."

REV. DR. MARRYAT.—This eminent man, when but a youth, felt it his duty to store his excellent memory with the words of Divine Revelation. He is said to have committed to memory the books of Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and all the lesser prophets, as also the epistles of the New Testament; and, that he might retain this invaluable treasure, he stated, that it was his practice to repeat them from memory, without a book, once a year.

HON. SAMUEL HUBBARD.—Hon. Samuel Hubbard, of Boston, says the "American Messenger," had a remarkable acquaintance with the Bible. He had a large Bible class of young men; and in the conversation and discussions which arose, would quote a verse from memory, and add, "I think you will find it in —," naming the chapter and verse; and the reference would be found invariably correct. Such a knowledge of the Scriptures could have been obtained only by long and faithful study.

MISCELLANEOUS EXAMPLES.—Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as their names.

Erasmus, speaking of Jerome, says, "Who ever learnt by heart the whole Scriptures, or imbibed or meditated upon them as he did?"

Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

Of one Marcus, a primitive Christian, who was well instructed in the morning of life, it is recorded, that he became so expert in the Scriptures, when he was but a youth, that he could repeat the whole of the Old and New Testaments. Of one or two others it is said, that, being men of good memories, they got the Scriptures by heart, only by hearing them continually read by others; they not being able to read a single word.

Bonaventure wrote out the Scriptures twice, and learnt most of them by heart.

Zuinglius wrote out St. Paul's Epistles, and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart.

Bishop Ridley thus attests his own practice, and the happy fruit of it:—

"The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part of it was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven."

Gregory Lopez, a Spanish monk in Mexico, in the sixteenth century, committed to memory both the Old and New Testaments, in the short space of four years, spending four hours a day in memorizing them.

Viscount Carteret, who was Lord-Lieutenant of Ireland in 1724, could repeat, from memory, the whole of the New Testament, from the first chapter of Matthew to the end of Revelation. It was astonishing to hear him quote very long passages from it, with as much accuracy as if he were reading a book.

The celebrated Witsius was able to recite almost any passage of Scripture, in its proper language, together with its context, and the criticism of the best commentators.

The Rev. Thomas Threlkeld, of Rochdale, in Lancashire (Eng.), might have been justly called a living concordance to the Holy Scrip-

tures. If three words only were mentioned, except, perhaps, those words of mere connexion which occur in hundreds of passages, he could immediately, without hesitation, assign the chapter and verse where they could be found; and, inversely, on mentioning the chapter and verse, he could repeat the words. This power of retention enabled him with ease to make himself master of many languages. Nine or ten he read with critical skill. It is affirmed by a friend, who lived near him, and who was on intimate terms with him, that he was well acquainted with every language in which he had a Bible or New Testament. His powers of reference and quotation were as great and ready in the Hebrew and Greek as in the English.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

IV. "All figurative passages are to be interpreted by the laws of their several figures."

With this we will not quarrel, understanding, as we do, that the laws of the several figures are the laws which Mr. Lord has enacted for them, and according to which only they are to be interpreted. On this head, however, we have our opinions.

V. "In metaphorical passages, the agent or object to which the figure is applied, is the agent or subject of that which the prediction, expressed by the metaphor, foreshows."

This position is the grand *pou sto* of the author, from whence he is to manage to get his exegetical lever under the mountain mass of errors heaped up by former interpreters, and heave the whole from its foundation. If the reader is in any doubt as to its meaning, let him ponder the author's explanation. "When it is foretold that Jacob or Israel shall be made a threshing wain, and thresh the mountains, it is the people (only) that is to be and to do that, whatever it is, which the metaphor is employed to express. When God promised to Jeremiah, 'I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee;' it was he, and not any other person, who was to be and to suffer that which the metaphor is used to signify. To assent to this proposition also, which is as certain and demonstrable as any truth in mathematics, will be to a great crowd of interpreters and critics an immense advance in their art." We, however, shall not assent to it, maugre its mathematical certainty, till we are furnished with a little more evidence of its truth, and till we are assured that in yielding to it we are not giving up the entire argument to a *petitio principii* artfully preferred. The assumption is, that the agent or object of any metaphorical predicate is the precise agent or object named, and no other. The name applied to it is the literal name of the subject intended, and of nothing else. If Jacob or Israel is the Lord's flock, if Zion is a diadem of beauty in the Lord's hand, it is the literal Israel and the literal Zion, and not any agents or subjects represented by them, that are the real subjects of what is affirmed or foreshown respecting them. To this we are tied down by the inexorable rigor of the alleged law, and if, as the author would have us believe, there is no possible escape, we may as well concede to him at once all that he claims on the score of demonstration. If Israel means Israel, and nothing else; if all representative import is absolutely excluded from the term by the operation of an unquestionable law; then of course he rides triumphantly to the goal of his deduction, and the literal restoration of the literal Israel is not to be gainsayed. But we hesitate not to say, that the so-called axiom is a postulate in disguise, and the above proposition a mere trap to catch a conclusion and hold it fast. The rule, it is evident, is put forth as the opposite to that which would make the metaphor denote something else than the agent or object indicated by the literal terms. If Jacob, or Israel, is to be made a threshing wain to thresh the mountains, it is *that people alone* that is intended. If Jeremiah is to be made a fenced brazen wall, Jeremiah and *no other person* is to be and to suffer what is predicated of him. What can be the drift of all this but to go against an opposite interpretation, or one which would make these names in certain connections denote *something else* than the persons literally signified by them? For if this be not his aim, at what is he driving? Who has ever held that the subject or agent named in a metaphor was not, in the first instance, to be literally understood? Who has ever imagined that any other people than Jacob, or Israel, were intended by the *literal names* here employed?

Who has ever supposed that any other person than Jeremiah was *primarily* referred to when the Most High affirmed that he would make him a fenced brazen wall? We have never heard of any such theory, nor can we conceive that Mr. L. has any such in his eye. Again, then, we ask, at what does he aim in launching forth from his rhetorical catapult the present "axiom?" The answer is at hand. He is, in fact, aiming a deadly blow at the assertion of a *representative* character sustained by the agents of scriptural history or scriptural prophecy. A *representative* function necessarily supposes a *spiritual* sense, and such a sense he is intent upon exploding from the sacred oracles. Israel must always signify the literal Israel, and Jerusalem the literal Jerusalem, because otherwise the terms might be understood as *representing* the Christian Church, which is the *spiritual* sense couched beneath the sense of the letter, and the spiritual sense is at all hazards to be shut out of the Word of God. The writ of ejectment, it is true, is served upon it in the name of the metaphor, but this is a mere *ruse*; the metaphor has no more to do with it than any other figure. We take the author at his true meaning. He means to deny the existence of a representative or spiritual sense in any case, as is evident beyond question from the second and third of the above axioms, and from his own language in the following paragraphs:—

"The theory of a secondary or spiritual in distinction from a figurative sense of words, is equally groundless, and tends to equally false constructions. Language has no meaning except that which is either literal or figurative. Terms have none but their literal signification, except when, for the purpose of a more emphatic description, they are employed to affirm things of a subject that are not literally true of it, but of which only resembling things are true—and that is when they are used metaphorically—and in those cases, the terms are used in their literal sense, and the figure lies in applying them to subjects to which that which they express does not literally belong."—*Theol. & Lit. Jour.*, No. IV., p. 554.

"As terms, when used metaphorically, are employed in their literal sense, and their metaphorical use lies merely in their being applied to subjects of which the things they express are not literally true, in order to indicate a resemblance in those things to that which they affirm; and as, besides their metaphorical use, they have none but a literal meaning; it is clear that they have no spiritual import, in distinction from that which is literal and metaphorical; and that if they have a third signification, therefore, it must, like those, be a matter of convention and usage, and be literal.—And this is, in fact, the assumption on which those who spiritualize the period proceed, when they adhere to their theory of a spiritual sense. The process of spiritualization consists simply in ascribing to the terms meanings which it is the office of another class of terms literally to express; and on the hypothesis that those spiritualized terms are also literally employed with those significations. The question whether spiritual interpretation is correct, therefore, turns wholly on the question whether the term to which a spiritual signification is ascribed, is in fact in established usage employed with that meaning. The question whether terms have the spiritual meanings or not which interpreters ascribe to them, admits accordingly of an easy solution. It is in respect to the construction placed, for example, by Cocceius, on those to which we have referred, nothing more than the question whether the Israelites literally, or by established usage, mean Christians; whether Assyrians and Babylonians mean Romans; whether Cyrus means Constantine; in respect to which there assuredly is no room for debate."—*Ib.*, p. 555.

There assuredly is very great room for debate as to the grand principle asserted of a *spiritual sense*, a sense over and above that of the letter, and in distinction from what Mr. L. would call figurative. Whether this be called a third or thirtieth signification is a matter of very little consequence, and so as to what he says about this signification being necessarily a matter of convention and usage, this also is of no moment; we hold it to be a matter of *fixed law*, as immutable as the laws of the universe, and flowing, in fact, from its very constitution. But whether conventional usage has hitherto recognized it at all, is very immaterial to the argument. The question is, Whether Israel, Judea, Jerusalem, Zion, &c., when mentioned by the Old Testament prophets, are uniformly to be interpreted in a literal sense, and in that alone, or whether, in some cases, they are not

used representatively or spiritually to denote the Christian Church, and the return, or restoration of Israel to Jerusalem or Zion, to denote certain states of mind entirely independent of local transfer or habitation. If we are compelled to make this issue under the head of metaphor, so be it; although as the term is merely arbitrary we make little account of it, and leave it to any one who chooses to vindicate its use in reference to such tropical modes of speech as we are now considering. We are simply intent upon bringing the question of a *spiritual sense* to an issue, and as we see no other arena provided for the purpose by the author than that of the axiom before us, we are willing to consider this as the Philippi at which we are to be met, so far at least as to enter our emphatic dissent from any such laws of the metaphor as would preclude a spiritual sense superadded to the literal. [Note 1.]—(To be continued.)

Note 1.—A poor place, it strikes us, for the settlement of this question. As the words Israel and Jacob may themselves be used as metaphors, it does not follow when a literal sense is departed from that a spiritual sense results. We conceive the question of a spiritual sense turns on this point: may a sense be given to an expression like that, for instance, of the command respecting the muzzling of oxen, where no metaphor or other figure is claimed to exist, which entirely sets aside the literal sense? We hope the Professor will not assail the literal sense under cover of the metaphor. If he wishes to do battle in an open field, let him take up the historical account of the flood, or some similar passage, and show that not a literal flood, but some spiritual change was expressed by the narration; for such, we understand, is the position he takes. He would then have a fair field. As it is, he labors to prove a metaphor, and makes no progress towards the question in dispute.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 1, 1849.

The Angel of the Everlasting Gospel.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And I saw another angel flying in the midst of heaven, having the everlasting good news to preach to those dwelling on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him, who made the heaven, and the earth, and the sea, and fountains of water!"—Rev. 14:6, 7.

The series of successive events, commenced in the 13th chapter, being terminated by the vision of the redeemed on mount Zion, the mind of the Revelator is now carried back to the contemplation of events which will usher in that glorious consummation.

He beholds an angel flying in mid-heaven. The place of its flight denotes a conspicuous position; its manner is indicative of the urgency of its message. Its proclamation is that of "the everlasting gospel." It is no new gospel; for if PAUL, "or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8, 9. It is the same as "the Scripture, foreseeing that God would justify the heathen through faith, preached before, justifying the gospel unto ABRAHAM,"—saying, in thee shall all nations be blessed."—Ib. 3:8.

The word translated gospel, *εὐαγγέλιον* (*evangelion*), is literally good news, glad tidings. It is the good news of that which brings "life and immortality to light."—2 Tim. 1:10. This is made manifest by the appearing of CHRIST, his death and resurrection, at his first advent, and is promised at his second appearing. It is called in Matt. 4:23 and elsewhere, "the gospel of the kingdom"—the good news of the glorious kingdom of the Son of God, foretold by holy men of old, and sung by bards inspired. It is used *metonymically* by the apostle for the faith and practice inculcated in the Bible; but it primarily denotes the good news of the kingdom.

The announcement of the everlasting gospel must symbolize a like announcement to the objects specified in the text. Consequently, the angel making the announcement must symbolize the instrumen-

tality by which, in the fulfilment, the predicted enunciation is made.

The proclamation is first to those who dwell on the earth—or within the Roman empire; and also to every nation, and tribe, and tongue, and people: it is to be as widely extended as the residence of man is on the globe.

The instrumentality which shall thus rapidly extend the good news of the kingdom over the habitable earth, will call upon all men to fear God and give him glory, to worship him who made the heaven, the earth, the sea, and the fountains of waters; and will give as the motive for such worship, that *the hour of God's judgment has come*. In this proclamation, the duty commanded, and the motive for its observance, cannot be separated. Any proclamation of the duty of all men to worship God, without being accompanied by the predicted motive for such service; or any mere proclamation of approaching judgment, unaccompanied by the injunction to fear God, to worship and give glory to Him, could not be a fulfilment of this symbol: and for the reason, that it would not correspond with its conditions.

The duty to fear and worship the Creator of heaven and earth, is no new duty. Nor is the motive for such service a new motive, except in the proximity of the event. God is and ever was worthy to be praised and adored by all his creatures. He stretched forth the heavens, laid the foundations of the earth, and formed the spirit of man within him. He spake, and it was done; He commanded, and it stood fast. His is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and on earth is his. His wisdom is unsearchable, and his knowledge is past finding out. "Who hath hardened himself against Him, and hath prospered! which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble: which commandeth the sun, and it riseth not; and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doth great things past finding out; yea, and wonders without number." "The heavens declare the glory of God: and the firmament sheweth his handiwork." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. . . Hast thou not known? has thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." "Come and see the works of God: he is terrible in his doing toward the children of men." "The fear of the Lord is the beginning of wisdom." It is "a fountain of life;" and, with the keeping of his commandments, is "the whole duty of man."

The worship of him who made the heavens, is in contrast to the worship of created things, which has generally prevailed on the earth. It comprises all our obligations to God, and to our fellow creatures; and is based on the only conditions revealed in the gospel for the pardon and acceptance of guilty men. The command to worship God, is also in contrast to the worship of the beast and its image in the preceding chapter; the subjects of which worshipped by saying, "Who is like unto the beast? who is able to make war with him?"—v. 4.

To those who dwell on the earth,—or within the territory thus symbolized, and upon which theatre the huge monsters of the preceding vision performed their exploits,—the command was given to give God the glory, fear, and service, which had been rendered to them. To every nation, kindred, tongue, and people, where the works of men's hands had been substituted as objects of worship in the place of JEHOVAH, they were commanded to turn from the worship of dumb idols, to the service of the living God, and to wait for his Son from heaven.

We worship whatever we regard as perfect in any particular. We worship whatever we esteem infallible. God is a being infinite in all His attributes, holy in all his perfections. His constant and watchful eye is over all his works, directing and sustaining all things, and carefully and surely accomplishing all his purposes.

"He sees with equal eye, as Lord of all,
A hero perish, or a sparrow fall."

True Protestants regard Him as the only object of worship; and the Bible, as their only rule of faith and practice. Whatever comes in between the heart of man and God, as an object of supreme regard, receives, in whole or in part, that affectionate regard

which is due to JEHOVAH. Any standard of appeal beside the Bible, takes from the value of God's word. The decisions of councils, of synods, and other ecclesiastical bodies, are valuable as expressions of men's opinions. No higher position can they be allowed to take. Creeds are very good as formulas of faith, so far as they accord with the revealed will of God—no farther. If we allow any human decision, or creed, to influence our minds or conduct, contrary to what we understand is revealed in the Scriptures of truth, it is evident that we have substituted such human authority above the authority of the word.

The great controversy between LUTHER and Rome had respect to the relative authority of the Scriptures and tradition. "As for me," says he, "I do not cease my cry of the Gospel! the Gospel!—CHRIST! CHRIST!—and my enemies are as ready with their answer—Custom! custom!—Ordinances! ordinances!—Fathers! fathers!" While they relied on the opinions and decisions of prelates and councils, his fundamental proposition was—"The Word of God, the whole Word of God, and nothing but the Word of God." The Bishop of Constance and others complained that evil-minded persons were reviving doctrines which had been condemned: and when the Bible was appealed to for their truth, the reply was: "The Bible—it is like wax; you may stretch and mould it any way, and prove from it any doctrine you please." But they could not disprove from it LUTHER's doctrine.

The Virgin MARY was supplicated as a hearer of prayer, and as an intercessor with God,—which was virtually ascribing to her the attribute of Omnipresence,—an attribute belonging only to God. It was also giving to her the place of the only Mediator between God and man, the man CHRIST JESUS. Other corruptions it is not necessary here to name. The deification of the Virgin—who was indeed "highly favored of the Lord," and "blessed among women"—and the deference paid to councils and opinions, were fruitful themes for the Reformers. They proclaimed that God was alone a proper object of worship, and that his word alone was authority in the decision of questions of theology. These truths were loudly proclaimed to those who dwelt on the portion of the surface of the globe symbolized by "the earth." Nor was it proclaimed independent of a reference to the approaching judgment. LUTHER himself affirmed that he thought it could not be more than three hundred years removed from his day; and on one occasion he feared that the Lord would come before he should have accomplished his translation of the Sacred Oracles. Others, from that day to this, have been engaged in calling the attention of "those who dwell on the earth" to the prophetic announcement, and in entreating them to fear God and give glory to him in view of it.

MENNO SIMON, in 1523, preached the coming and kingdom in Friesland, and JOHN PISCATOR, a German divine, who lived near the close of the sixteenth century. JOHN HENRY ALSTEAD, Professor in the University of Herborne, and a divine of great erudition, has recorded that a majority of divines in his day, 1627, held that "the last judgment was even at the doors." His work was translated into English in 1643. The learned JOSEPH MEDE, in 1638, died looking for the kingdom. WM. TWISSE, D. D., the Moderator of the Westminster Assembly, was one of his pupils in the interpretation of prophecy. THOMAS GOODWIN, D. D., STEPHEN MARSHALL, JEREMIAH BURROUGHS, HERBERT PALMER, JOSEPH CARYILL, and PETER STERRY, were all chief divines of the Westminster Assembly, and, with many more, were express Millennarians. Dr. HOMES was of the same faith, and published his *Resurrection Revealed* in 1654. TILLINGHAST at the same time taught that the "second coming of CHRIST was but a little way from the door." JOHN BUNYAN, who died in 1688, was one who subscribed the confession, of which the following is an article, and presented to CHARLES II., and which was subscribed by forty-one elders, deacons, and brethren, met in London, in behalf of themselves and others, to the amount, it is said, of more than twenty thousand. Mr. COX says that he extracts verbatim from CROSBY's *History*, vol. 2, Appendix, p. 85:—

"Art. 22.—We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1:3,) which was taken up into heaven, (Luke 24:51,) shall so come in like manner as he was seen to go into heaven, (Acts 1:9-11):—And when Christ who is our life shall appear, we also shall appear with him in glory.—Col. 3:4.—For the kingdom is his, and he is the governor among the nations," (Psa. 22:28,) and "king over all the earth," (Zech. 14:9,) "and we shall reign with him on the earth."—Rev. 5:10. The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his

Christ.—Rev. 11:15. 'For all is yours,' (ye that overcome this world,) for ye are Christ's, and Christ is God's.—1 Cor. 3:22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (mark that!) the whole heaven.'—Dan. 7:27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2:26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, (Psa. 72:4,) and their vain rejoicings be turned into mourning and lamentations, as it is written.—Job 20:5-7."

Dr. CRESSNER advocated the same views in 1690. THOMAS BURNET, D. D., in 1697, taught that the morning would soon dawn. He also showed that the last sign which would be seen before the advent of the Lord would be all manner of falling stars, even as a fig-tree casts its untimely fruit. Sir ISAAC NEWTON, "the greatest of philosophers," who died in 1726, was Millenarian in his views. JOHN GILL, D. D., one of the chief lights in the Baptist church, was decidedly Millenarian in his views, and died in 1771. CHARLES DAUBUZ, a Frenchman, and scholar of the first rank, contended strenuously for the literal interpretation of the first resurrection. His commentary was published in 1720. THOMAS NEWTON, Bishop of Bristol, also contended for a literal first resurrection. JOHN W. FLETCHER and JOHN WESLEY were both looking for the advent at about this time, as was the learned and pious JAMES ALBERT BENGAL. Said TOS. GOODWIN, in 1673:—

"Let an indefinite warning that these things are approaching, and we within the reach of them, suffice, for to move us to prepare for them; which is the only use of knowing them. It may be said of the time of these things, as it is said of the day of death. *Latet hic dies, ut observetur omnis dies*; the day and year of the accomplishment of these great matters are hid from us, that so each day and year we may be found ready, whenever they shall come upon us (as in this age wherein we live they are likely to do). And although we may think this dismal and black hour of temptation not likely to come so soon (seeing the clouds rise not fast enough so suddenly to overcast the face of the sky with darkness); yet we are to consider that we live now in the extremity of times, when motions and alterations being so near the centre, become quickest and speediest; and we are at the verge, and, as it were, within the whirl of that great mystery of Christ's kingdom, which will, as a gulf, swallow up all time; and so, the nearer we are unto it, the greater and more sudden changes will Christ make, now hastening to make a full end of all."—*Ex. Apoc.*

Till within the last fifty years the proclamation to fear God had been mostly confined to the more enlightened nations. During this period, an extended effort has been made to proclaim the gospel to those beyond the limits of civilization—to every nation, and kindred, and tongue, and people. With them the controversy has not been, as with the Papacy, respecting decretals and creeds; but respecting graven images and molten images—such as are fashioned with the tongs in the fire, or are hewn from the cedar, the cypress, and the oak—objects of worship, which are prayed unto and trusted in, made of that of which its worshippers kindle a fire, bake their bread and warm themselves with—stupidity! To how low a condition will human reason fall, when suffered to walk in the light of sparks of its own kindling!

The proclamation to the heathen has thus far mostly been, to fear God and give glory to him—to turn from their dumb idols to the service of the living God—without connecting with it the hour of his judgment come—the waiting for his Son from heaven—as the motive to repentance. Such a proclamation does not fulfil the conditions of the symbol. The hour of his judgment must accompany the proclamation. Mr. LORD says:—

"The warning has been but very slightly uttered as yet. Those who have gone to communicate the gospel to apostate Christians, Mohammedans, and the heathen, with few exceptions, do not even believe that the hour of God's judgment is at hand; but hold that it is to follow, instead of preceding, the conversion of the world. Nor have they adequately uttered the command to fear God and worship him who is the creator of the heavens, and earth, and sea, and fountains, the symbols of rulers and subjects, peoples and tribes. It is a command to ascribe the rights and honors of God to him alone in distinction from creatures. Yet many of them are still addicted to that imputation of prerogatives to civil rulers and ecclesiastics which the prophecy exhibits as a worship of them. The gospel is not only to be preached, therefore, to all nations that are yet ignorant of its glad tidings, but in a manner very different from that in which it has hitherto been presented to them. A great change is to take place in the views of those who preach it. They are to become aware, by studying the prophecies, that the period of Christ's coming to judge the usurping monarchs, the unfaithful and apostate churches, and the idolatrous nations, is at hand, and are to announce it to the inhabitants of the ten kingdoms, and every people, and tribe, and

tongue; and exhort them to fear God, and pay their homage to him instead of creatures. The change which we desire, and are endeavoring to introduce, in the views and teachings of the missionaries from our churches, and those who conduct and support the societies by which they are sustained, is indisputably, therefore, at length to take place. And instead of diminishing their zeal, or lessening their influence, as some of their friends now strangely imagine it must, they are under its impulse to rise from their present inadequacy to a power and conspicuousness like that of a mighty angel flying visibly through the vault of heaven."—*Theo. & Lit. Jour.*, No. VI., pp. 322-3.

Mr. Brooks, in his *Elements of Prophetic Interpretation*, thinks the doctrine has had more prominence than Mr. Lord awards to it. He says: "It cannot be denied, even by those unfriendly to the doctrine, that the attention of Christians has been greatly exerted of late towards the advent of the Lord Jesus Christ."

Among those who have arisen within the last twenty years, we may mention Wm. CUNINGHAME, Esq., an eminent prophetic writer; LEWIS WAY, a minister of the Church of England; JOHN BAYFORD, Esq., F. A. S.; JOHN FRY, Rector of Deford; EDWARD IRVING, one of the most powerful preachers of his time; the Hon. G. T. NOEL, A. M.; EDWARD T. VAUGHAN, A. M.; HUGH McNEILE, A. M.; with numerous other powerful writers. These individuals have called the attention of the great mass of the English people to this subject.

His Serene Highness CHARLES LANDGRAVE, of Hesse; JAMES A. BEGG, of Glasgow, Scotland; F. S. HUTCHINSON, an Irish gentleman; PIERRE MEJANEL, a Frenchman; and others, in other parts of Europe, have advocated the doctrine of the speedy coming of CHRIST; while the learned JOSEPH WOLFF has promulgated the same doctrine in Asia.

At no period since the Reformation has the attention of the church been so generally directed to this subject as at the present time, or with so much effect as it is now being promulgated. The nature and purport of this seems indisputable. How far and long its proclamation must be continued time probably will only determine. Of this each must form his own conclusions.

The "Commandment with Promise."

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth."—Eph. 6:1-3.

The "Commandment with Promise," is that commonly called the fifth of the ten commandments, given from Sinai with thunders and lightnings, and the sound of the trumpet. It is as follows, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20:12.

Perhaps no one of the commandments is more habitually violated at the present day, than is this. Disobedience to parents is one of the crying sins of this age, and strikingly fulfils the prediction of the apostle respecting its violation in the last days. There is no more unpleasant spectacle than to see a want of respect manifested by children towards superiors.—In the family state, where this respect is wanting, there exist no mutual ties to bind the hearts of all the members in one.

The object of this article is not, however, to discuss, or to present, the sad departures in this respect from the example set by the Puritan children; but to consider the nature of the promise connected with due respect to parents. It is, "That thou mayest live long on the earth."—"long upon the land which the Lord thy God giveth thee." This has been generally explained to have respect to long life in the present state. Is this the full import of the promise?

There is no doubt that parental obedience is conducive to length of days. This is evident on physiological principles. The child, habitually obedient to parental authority, is naturally disposed to obedience to God. The due exercise of the affection which of right belongs to earthly parents, renders the affection of our hearts more easily drawn out towards God. On the other hand, the habitually self-willed and disobedient cannot be often in a state of mind to bestow any culture on those kindly feelings of the heart which are chilled and nipped by the first frost, and which, when in a healthy state, like the tendrils plants grasp and cling to the objects worthy of our love.—The cultivation of these tender sensibilities begets in us an even temper and a confidence in God not easily disturbed. And peace of mind is conducive to length of days.

But is length of days the invariable result of parental obedience? Do none die young who are justly

entitled to this promise? All good children may be supposed to have paid due deference to their parents. Had they not done this, they could hardly be called good. And yet how many die young, of whom there is a comforting assurance that they have laid hold on the hope set before them in the gospel, and will be saved by the efficacy of the SAVIOUR'S atoning sacrifice. Multitudes of such, there is reason to hope, die yearly. When the SAVIOUR took little children in his arms and blessed them, he said, "Of such is the kingdom of heaven." Can it be that these half-opened flowers, which have been transplanted to blossom in a more perfect sphere, have forfeited the promise connected with this commandment? Or is it possible to suppose that this promise of God, connected with an observance, is general in its application, and will only be participated in by a portion of those who comply with its requirements? No, no. What God speaks, he speaks to all. His promises will hold good to all who comply with the conditions on which they are given. When God says, "The meek shall inherit the earth," he no more means a portion of the meek, than he does a portion of the pure in heart, when he says, "The pure in heart shall see God." If the promises were not sure to all who comply with the conditions, there would be no certain assurance that all who believe and are baptized, will be saved: some might come short of being saved, who comply with the requisite conditions.

As the promises of God are of no partial application, the long life promised in the observance of the fifth commandment, must be more than the brief space meted out to the most favored in the present state. It must have respect to the future state of being, when death shall have been swallowed up of immortality.

This is in accordance with the whole burden of prophecy. ABRAHAM is shown the land of promise, and receives the assurance that it will be his forever. He is brought into it, and resides there, and yet receives no inheritance in it, no, not so much as to set his foot on—dies in the full belief of the fulfilment of the promise, after living as a pilgrim and stranger in the promised land,—looking for a better country, even an heavenly. The apostle assures us that the promise that he should be the heir of the world, was not to ABRAHAM and his seed through the law, but through the righteousness of faith, and that if we are CHRIST'S, then are we ABRAHAM'S seed and heirs according to the promise. The meek are promised the inheritance of the earth; and are told that when the wicked are cut off they shall see it. PETER speaks with confidence of the new earth, according to promise, after the igneous fusion of the materials of this. JOHN beholds it in vision, and with it receives the comforting assurance that there shall be thenceforth no sickness, sorrow, pain, or death. Surely there will be length of days forevermore. As the days of a tree, will then be the days of God's people, and his elect will long enjoy the work of their hands. Is not that the land which God has promised to all the meek of the earth? and will not length of days and eternal life then, be the full realization of the promise connected with this command? Yea verily.

"BREVITY IS THE SOUL OF WIT.—At the recent ordination of Rev. Mr. GREELY, at Haverhill corner, N. H., the sermon by Dr. LORD was an hour and a half long, and as good as long, albeit the President has been slanderously reported to believe the Gospel a failure. The other exercises were in keeping with the sermon, at least as to length, so that when the charge to the people was about to be delivered, signs not to be mistaken of weariness and impatience, were given throughout the audience. The charge to the people had been assigned to the venerable patriarch of that region, the Rev. Mr. Sutherland, a Scotch divine, harmless as a dove, yet not devoid of tact, and in general a good hater of prolixity. He rose and said with great deliberation, and in a broad Scotch accent, 'Brothers and sisters of this church, and brothers and sisters of this congregation,—I am to give you a charge; I shall give you a good charge,—a charge you will all of you always remember. Be of one mind, live in peace one with another. Amen.' The rustle and thrill which ran through the audience as the speaker sat down, proclaimed that his words were like much light concentrated into a flash, and that the shortest speech, if it answers its end, is long enough."

"This incident has brought to my mind a beautiful legend of that disciple whom Jesus loved. The apostle JOHN, says St. JEROME, when infirm with age, was still carried Sabbath by Sabbath into Christian assemblies. Too weak to preach, he was accustomed to say, 'Children, love one another.' Week

by week he addressed them, saying the same words.—When asked at length, why he confined himself to this monotonous exhortation, his answer was, 'It is the bidding of CHRIST; and if this commandment be fulfilled, it is enough.'"

"Haverhill has a hereditary right to ordination oddities, for its first minister preached his own installation sermon, which was printed with the following title page:—

"A sermon preached at Hollis, N. H., Feb. 27, 1765, at the installation of the Rev. PETER POWERS, A. M., for the towns of Newbury and Haverhill, at a place called Coos, in the province of New Hampshire. By Myself. Published at the desire of many who heard it, to whom it is humbly dedicated by the unworthy Author."—*Traveller*.

THE SIMOOM OF THE DESERT.—Mr. BUCKINGHAM, in one of his letters, gives an interesting account of the simoom of the desert.

"He states that from the great insecurity of persons and property, there is little travelling except in caravans. These frequently comprise 40,000 camels, attended by 30,000 or 40,000 persons. Flying horsemen, scouring in full speed the surrounding country, secure them from sudden attack, but the chief danger they have to encounter is the hot blast of the desert. Its approach is tokened by a lurid stream in the heavens, such as may sometimes be seen in American sunset. It is a sign well understood by the natives, and they prepare for it immediately. It comes like the heated air from the fiery furnace suddenly opened, producing fainting and lassitude, and soon increasing in violence, it raises the soft sandclouds, penetrating the eyes, nose, and mouth, and insinuating itself beneath the garments. The camels are halted by the sound of a bugle, or some other well known signal, and arranged in lines of a hundred or a thousand, each turned with their backs to the quarter from whence the simoom is expected, and beneath the shelter thus afforded the men prostrate themselves upon the ground. The drifting sands, opposed in its course, rises in a little while to the camels back, and begins to pour down the other side. Now again must they bestir themselves, if they would not be buried where they lie. Although the atmosphere is thick with yellow sand, producing darkness so total that one cannot see an extended hand—and darkness too that can be felt—a new position is to be taken, a new line of camels formed, and the same operation gone through with. This is often necessary to be done many times until reduced to perfect helplessness by exhaustion they sink and die, and are buried beneath the sand. The groans of the women and the blended cries of men and beasts; help to make the scene awful beyond description. One of these simooms to which Mr. BUCKINGHAM was exposed, lasted eighteen hours; and of a caravan of 20,000 persons returning from a pilgrimage to Mecca, from the shrine of MAHOMET, which was overtaken by this destroying blast, only eighteen escaped alive to tell the tale."—*Anonymous*.

THE AUTHOR OF THE RAILWAY SYSTEM.—The following sketch of THOMAS GRAY, the author of the railway system, is taken from the *Painesville Telegraph*:—

"THOMAS GRAY was born in Leeds, Eng., about half a century, or more, ago—and this is all we know of his early history. The Middleton Colliery had a railway for carrying coal to Leeds, a distance of three miles. The cars moved along at the rate of three and a half miles per hour. It was laughed at—not by GRAY—but by the wise public. GRAY saw in this little work something that might be augmented into greatness; and he thought upon the subject, and forthwith became a visionary! He talked and wrote upon his project of 'A General Iron Railway,' until the people declared him insane. He petitioned Parliament; sought interviews with the lords and other great men; and thus became the laughing-stock of all England. He received nothing but rebuffs wherever he went. All this took place in 1820, or thereabouts.

"But he succeeded at last. The railways were laid. The world has been benefited by the madness of THOMAS GRAY.

"Well, what became of him? the reader will ask. We do not know; but we believe he still lives in Exeter, to which place he removed. Up to 1846 he had been neglected. While thousands have been enriched by the consummation of his brilliant scheme, he remained forgotten—forced by poverty to sell glass on commission for a living. HOWITT, in the *People's Journal*, a few years ago, gave a somewhat lengthy sketch of his career; thus bringing him into notice. We have seen nothing in print in rela-

tion to him lately. ELLIOTT wrote a great truth in these words:—

"How many men who lived to bless mankind Have died unthank'd."

"How many of the railroad projectors, agitators, stockholders, &c., have ever heard of the subject of this sketch?"

OUR TRACT NEIGHBORS.—The Committee of the American Tract Society, met on the 19th inst. Rev. Dr. KNOX, in the chair. The receipts of the month were \$20,844; total since April 1, \$146,989. The number of new colporteurs commissioned during the month, was 31, of whom 26 were for the Southern and Western States. Since April, 274 colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 360, including those in Canada, Mexico, and California, issues from the Depository for October, amounted to \$29,079. Gratuitous issues since April, 22,712,239 pages. The expenditures average nearly \$1,000 a day; and the daily product of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the *American Messenger*, monthly. The number of printers and binders is 236. Power presses employed, 14.—The Treasury demands constant and large donations to sustain benevolent operations on a scale so extensive. At the meeting letters were presented from Canada, various parts of India, China, and the Sandwich Islands, asking for large appropriations to sustain the Christian Press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium, \$1,000, Germany and Hungary, \$1,000, Italy, \$1,000, Turkey, Russia, Greece, Syria, and the Nestorians, \$3,000, Southern India, \$3,000, Northern India, \$2,000, China, Siam, Assam, Burmah, and the Sandwich Islands, \$3,000, and other claims, \$1,000: total, \$15,000.—*N. Y. Tribune*.

TO CORRESPONDENTS.—J. L. W.—We fear that the manner in which you express yourself would lead Christians to trust more to a fancied state in which they may be in than to CHRIST'S sustaining power, to whom we have need continually to look as our only hope for pardon and eternal life. Speculation shrouds in mystery what the Bible leaves simple and plain.

J. M. O.—If you will state what difficulty you find in that scripture, we will try to remove it. As it is, we do not know the point you aim at, and therefore know not how to meet it.

L. LONG—A beast being a symbol of only a civil power, it cannot symbolize an ecclesiastical.

"The Incarnation.—By Rollin H. Neale, Pastor of the First Baptist church, Boston. Boston: Gould, Kendall & Lincoln, N. 59 Washington-st. 1849."

This is a beautiful little pocket companion—giving the Scriptural doctrine of CHRIST in his mission at his first advent, and exhibiting him in his offices of Prophet and Priest. In the presentation of him in his Kingly office, we should, however, widely dissent from the view taken by the author. He regards him as now King *de facto*; we regard him as King *de jure*. He regards his kingdom as now set up; we, that he will judge the quick and the dead at his appearing and kingdom. With the Kingly office Scripturally presented, this little book would be a gem indeed.

"The Boston Almanac for the year 1850. By Coolidge & Wiley. Boston: published by B. B. Mussey & Co., No. 29 Cornhill.—And Thomas Groom, No. 82 State-street."

This most valuable annual comes to us richly freighted with information and statistics of all kinds. It is a city directory, and a *multum in parvo*. A Bostonian would be almost lost without it. Strangers visiting the city should supply themselves with the *Boston Almanac*.

SNOW'S "MONTHLY EXPRESS LIST."—This is a pocket list, on the plan of the *Path-Finder*, giving all the different expresses in the city, the number of their office, hours of their leaving, and towns they go to. It is a convenient guide, and indispensable to all business persons—at 30 cts. a-year, furnished only to subscribers—at No. 5 Washington-street.

THE HARPS AND TESTAMENTS BOUND IN GILT.—We purpose getting a few copies bound in extra style, for those who order them. The price will be advanced to cover the extra cost, which we have not now learned. These will be appropriate for Christmas and New Year's presents.

RULES FOR THE DAY.—"First, Do the duty of the day; secondly, Bear the burden of the day; thirdly, Learn the lesson of the day."

Correspondence.

SHUN EVERY APPEARANCE OF EVIL.

"He who would ever live on the borders of Satan's kingdom, ought not to expect the sunshine of Immanuel's land."—Selected.

Pilgrim, bound for Zion city,
Gird thine armor on anew;
Let the world deride or pity,
Still the narrow path pursue:
Look to the Lord,
Believe his word,
And he will bring thee safely through.

Let not Satan make you venture
To the brink of what is wrong;
Keep near Jesus Christ, the centre,
And in him alone be strong;
Then you will find,
A peaceful mind,
Such as to sin doth not belong.

See the prize before thee waving,
Hear thy Captain cheer thee on;
Overcome, then, all things braving,
Soon the battle will be done:
Then the fair bride,
By Jesus' side,
Will from the wilderness be gone.

Then you will stand, thy fair robes wearing,
With a crown upon thine head,—
With a palm in thy hands bearing,
For thy sorrow now is fled
For evermore,
On Canaan's shore,
Blessings through Jesus will be shed.

J. M. O.

EXTRACT FROM A SERMON.

The following is an extract from a sermon preached in Kent, Ct., May 20th, 1849, by Rev. Wm. W. Andrews, a believer in the speedy coming of Christ. It is too rich to be lost, and I send it for publication in the "Herald."

D. T. T. JR.

*** "The hope of the Body is also one. The true hope of every creature is to attain its perfection. All long and strive for that which shall complete and crown their being. There is amongst all ranks of living things an instinctive or intelligent reaching forward towards that maturity which shall consummate the end for which they exist. So the hope of the Church stretches onward to her perfect standing, when her Lord will present her to himself without spot, or wrinkle, or any such thing, and give to her the inheritance of the kingdom. Nothing short of that event by which the one body shall attain its predestined power and glory as the wife of the Lamb, can satisfy the desire which his promise would kindle in her heart. Death is not the perfecting of the Bride. If it is the deliverance of the spirit from sin and sorrow, it is the consummation of the curse unto the body. A disembodied spirit is not a perfect man, and cannot perform the work of a perfect man.—The dead must be raised in the likeness of their Lord before they can receive their inheritance, or serve him in ministries of his kingdom. They rest from their labors—from all labors—and wait for their crown. Their hope is the redemption of the body, when Jesus will bring them with him at his coming, and clothe them with their house which is from heaven—the body of incorruption—in which being like him, they shall see him as he is, and be ready to be used by him in the eternal administration of His government. From beneath the altar they ever cry, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'—Rev. 6:10. They look forward with joyful desire to the time when 'the kingdoms of the world shall become the kingdoms of our Lord and of his Christ;' when 'He shall give reward to his servants the prophets, and to the saints, and them that fear his name;' and 'the meek shall inherit the earth.' The rest and peace in which they now are abiding, is not the glory of the kingdom when their reward shall be the fellowship of Christ's throne; and as He could not be seated at God's right hand till first he had triumphed over death, so neither can his members reign with him so long as they lie bound under the captivity of the grave. It must be remembered, too, that the hope of the body is one, common to all, and to be obtained by all at once. Of the holy men of old who obtained a good report through faith, the apostle says, 'These all received not the promise; God having provided some better thing for us, that they without us should not be made perfect.'—They have not received the promise yet, nor can the dead be made perfect till the number of the elect has been completed, and all are prepared to take their places in that polity which consummates and crowns all the works of God.

"And as the hope of the sleeping saints is the resurrection of the body, so the hope of the living is not to be unclothed in death, but to be clothed upon in the translation, when mortality shall be swallowed up of life. Enoch and Elijah were types of the faithful who shall survive unto the coming of the Lord, in whom the change from the corruptible into the incorruptible shall be accomplished without tasting of the bitterness of death. 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' This is the hope of our calling—the living hope—unto which we are begotten by the resurrection of Jesus Christ from the dead—the hope of life, not of death. And if the faithful who sleep in Jesus, sheltered from the storms, and free from the pollutions of this evil world, think it long till their Lord appears to raise their bodies

out of the dust; how earnestly should we stretch forth the hand to catch the sound of His approaching footsteps—we, to whom the battle is fierce, and the burden heavy, and the stain of sin deep in the soul! O, how has the Church ceased to war against death, yielding herself in passive hopelessness to its usurped dominion, and accounting its rest her chief reward, instead of pressing forward to that 'manifestation of the sons of God' in the glory of the resurrection, for which even the earnest expectation of the creation waits!

"And not for our own sakes alone, nor for the sake alone of the sleeping saints, should we long for the return of our Lord and Saviour; but that the earth, now groaning and travailing in pain, may be delivered from the curse. For the promise that the seed of the woman shall bruise the serpent's head, included in its large reach of blessings the redemption of man's inheritance, by the casting out of him who usurped it, and the purging away of all of the evil with which his slinky presence has defiled and infected it. The earth was made for the revealing of God's glory, through the possession and enjoyment of its manifold treasures, free from all curse, by man standing in his allegiance to his Maker; and though the purpose was frustrated by the fall of the first Adam, it shall be accomplished in the second, who will cause the Father's will to be done for evermore. He has already, in his own person, triumphed over the seductions of the serpent, and proved himself against all temptation the obedient Son, worthy to take up the forfeited sceptre of man's dominion, and rule in righteousness for God; and he now waits only for the completion of the company of joint-heirs that shall rule with him, to come forth to redeem, and purify, and bless his purchased inheritance. They are right who are looking for righteousness and peace to fill the earth, and make glad the obedient nations; but they are wrong who look for it before the Man, who is the heir, shall come to make it his own eternal dwelling-place. He was made a little lower than the angels for the suffering of death, to pay the price of the redemption, and then crowned with glory and honor, and invested with the right of dominion over all the works of God's hands; 'but now we see not yet all things put under him,' and the next step shall be his actual and visible government of the creatures.

"It is an idle dream which now possesses so many, that the Church is to bring in the kingdom in the absence of the King! There is not one word for it in all the Scriptures. It contradicts the exhortations to continual watchfulness for Him—not for death, but for Him who is the conqueror of death—which imply the possibility of his coming in any generation, and therefore the certainty of his coming before the long fixed period of the Millennium, which is the time for rest, not for watching; it is inconsistent with the foretold humiliation and sorrow of the Church during the whole of this dispensation, in which she is to walk in his footsteps, and be perfected by the fellowship of his sufferings; it robs her of the 'blessed hope' by which alone she can be purified, and towards which the apostles ever struggled to lead her—the hope of being like him, and seeing him as he is; and it entangles her in worldly schemes and alliances, and so eats out all faith in the heavenly citizenship. The nations are to be blessed, and the earth, unto the uttermost parts of it, is to see the salvation of God, but it shall be when the time comes that the saints possess the kingdom, (Dan. 7:22,) which is not during the Bridegroom's absence, for then the Church is the desolate widow, called to fasting and mourning, and the word to her ever is, 'Be patient unto the coming of the Lord.' The last temptation by which Jesus was assailed when he was led up into the wilderness, is now spreading its cunning seductions all around us; and we are looking to gain the kingdoms of the world, and the glory of them, before the time that the Father shall give them to the Son.

"The one great hope for the whole creation, towards which blindly and unconsciously, if not with intelligent desire, all are reaching forward, is the marriage of the Lamb. It is the hope of the Bride, who shall then be one with her Lord in all his glory, and power, and fullness of blessing. It is the hope of the nations who shall then know the blessedness of righteous rule. It is the hope of the sore-burdened earth, which longs to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And it is the hope of the Lord himself, whose heart yearns over his Church, purchased with his own blood, but still lying in the desolateness of death, or amidst the defilements of this evil world, and whose word of promise is, 'Surely I come quickly.' Let our response ever be, 'Even so, come, Lord Jesus.' Let our hearts be broken through our sympathy with the burdens and sorrows of all, and let us utter in his ear continually the cry that shall hasten the common deliverance. ***

"Soon, very soon, shall this world, and the fashion of it, have passed away, and the kingdom be revealed which standeth forever. Soon, very soon, shall the sleeping saints over whom the Lord watch-eth, and among them the dear ones—yours and mine—whom we together have buried out of our sight, come to us again, to go down into death no more.—Let us therefore walk as those whose citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, that God may grant us all the joy of a re-union then. Amen."

LETTER FROM M. D. WELLCOME.

DEAR BRETHREN AND SISTERS:—While we as pilgrims and strangers journey on in the "narrow way" toward "Mount Zion, the city of the living God," and the land promised unto our fathers,—strangers, to the world unknown,—how sweet it is to commune with one another by the way, and speak

of our joys and sorrows, hopes and prospects. And when separated far one from another, through the medium of an epistle we may speak often to each other, to cheer the fainting mind, and to stir up one another's pure minds by way of remembrance. Truly do I love thus to converse with those who have forsaken all for Christ, and are seeking "a better country, even a heavenly."

I am fully convinced that our stay in this vast howling wilderness will be very short, for we are evidently near the borders of the promised land; yes we are *almost home*. Soon, yea, very soon, we shall see our Jesus as he is, and exchange our armor for a robe of spotless white, a crown of life, the harp of God, and palm of victory. Then we who seek for glory, honor, and immortality, will have eternal life. Is not this sufficient to cheer our hearts, animate our spirits, sustain us under all our trials and afflictions and inspire us to press forward with renewed zeal, and to run with patience the race set before us, "looking unto Jesus, who is the Author and Finisher of our faith?" O yes, with these bright prospects before us, these glorious things promised unto us, this blessed hope in us, we will "endure as seeing Him who is invisible," trample the world under our feet, fight the good fight of faith, and follow the Captain of our salvation, who has gone before, overcame the world, conquered every foe, and gained for us the victory. Thus shall we "come off conquerors, yea, more than conquerors, through Him who hath loved us, and given himself for us."

What are all our light afflictions when compared with the glory that shall be revealed in us! Be strong, O be strong: know no yield in this glorious warfare. We have enlisted under the banner of Prince Immanuel. His army will surely conquer. And when Satan, with his mighty hosts, is overcome and destroyed, then will this song be heard echoing through the wide-extended universe, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ!"

I sometimes stand, as did Moses, upon the mountain's top, and gaze by an eye of faith upon the promised inheritance. I see its flowery plains, its sweet fields arrayed in living green, and its rivers of delight, and I long to be there. My heart beats high with the expectation of ere long ranging those verdant plains, with Israel's gentle Shepherd by my side, who will lead his flock by the side of still waters, and forth to green pastures. I hope a little from this to walk the golden streets of the New Jerusalem, and unite with angel-harpers in singing redemption's song. When we for a moment reflect upon these things, how meagre and contemptible appear the joys of earth: how insignificant all its treasures. That individual whose affections are fully set upon these things, whose treasure is above, and with whose entire being the gospel of the kingdom has become completely interwoven, will not seek to increase his wealth by incurring the perils of California. No, never! He has ceased to love the gold of this world, and has his heart set upon that which is clear as crystal, and nothing short of this can satisfy him. O, how great are the perils of these last days! How many snares are laid for our feet. How specious and plausible are the temptations of the arch-deceiver. It almost seems as though every variety of temptation which he has invented from the time of his downfall, he now causes to bear upon the hearts of men, in order to divert their minds from the last, the crowning truth of this age. He knows that his time is short, therefore his efforts are great for the distraction of the little flock. Take heed: beware of this wily foe, this arch-deceiver. Our only safety is in cleaving to the Gospel Chart, which points out the dangers of the way,—the rocks and the quicksands,—and if followed perfectly, it will guide the noble barque safely to its destined haven. Slumber not at your post! Be on your watch, for signs of land are thickening. Are thy eyes weary with long watching, and thine eye-lids heavy? Then bestir thyself: be active: labor for God. Think of the multitudes around thee slumbering on the brink of ruin, all unconscious of their danger. Canst not thou give the voice of warning, and arouse some poor soul to a sense of his condition? Try it and see. If no more, it will keep thee awake, and perchance prove thy salvation. We are on the Enchanted Ground, and every effort must be put forth to keep ourselves in utmost readiness for the coming of the Lord. We must not cease to fight, until we conquer. We must not cease to bear the cross, until we wear the crown. We must not refrain from toil, until the promised rest is given.—All have a work to do for God,—a talent given, upon which improvement is required. To the slothful servant it will never be said, "Well done, good and faithful." To those who have improved upon that which was committed to them, more will be given; but from him who hath not, that which they had will be taken away. "Who then is that faithful and wise steward, whom his Lord, when he cometh, shall make ruler over all his goods?"

M. D. WELLCOME.

Hallowell, Nov. 19th, 1849.

FAITH.

True faith is the receiving of the word of God into an honest and good heart; implying at the same time a whole-hearted commitment of all we have and are to God. Faith as a receiving act is illustrated in the case of the Eunuch. Philip "preached unto him Jesus," and the Eunuch embraced the truth concerning Jesus in the depths of his heart.—Also in the case of the Centurion. He said to Christ, "Say in a word, and my servant shall be healed." All he wanted was that Christ should speak the word. How happy would the sad Christian be, if he would hang upon a word from Jesus as the Centurion did. Many seem unwilling to embrace the promises until they can tell Jesus of something they

have done. Notice: the "elders of the Jews" told Jesus, that this Centurion "was worthy, for whom he should do this: for he loveth our nation, and he hath built us a synagogue." But the Centurion had a different opinion of himself. He "sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed."

Faith as a trusting act is illustrated in the case of the three Hebrews. They said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king."—Also in the case of Daniel. In his chamber he prayed with his windows open, as he did aforetime. Hear now his voice from the den of lions, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Remember it was by Daniel's faith that the mouths of the lions were stopped, although the angel was the agent in stopping them. Just so, dear reader, your faith may stop the mouth of a fiercer lion, or at least "quench all his fiery darts."

But the question is often asked, "How shall I get faith?" The apostle says, "So then, faith cometh by hearing, and hearing by the word of God." If when you hear or consider the word of God, faith does not arise in your heart like dew at the rising of the sun, you are certainly destitute of "the spirit of faith." Have you not a relative or a friend in whose word you can repose confidence without going into a mental labor to originate it? Would you not be amazed to find yourself "trying to get faith" in the word of a friend who had always told you the truth? Yes: for you believe such a friend as easily as you breathe. This is the spirit of natural faith. But religious faith is only different in its object. In it you have a friend to trust "who cannot lie."

The Bible teaches us how to get faith. You must look to Jesus, "the author and finisher of our faith," as the bitten Israelites looked to the brazen serpent. But as they must look up to see the serpent, so you must take your eyes off from all this world before you can look to Jesus. New when you have honestly and thoroughly turned from all this world to look on Jesus as your only hope, you will not repeat the question, "How shall I get faith?" Never was a human heart honestly and fully set apart to God for one moment, without being filled with the Holy Spirit. This is what God seeks more than anything else in the world,—to wit, that he may be worshipped in the human heart—that it may be his sanctuary. Says Peter, "Sanctify the Lord God in your hearts," &c. Can you not ask God for his Spirit? Hear the description Christ gives of your heavenly Father's willingness to give you the Holy Spirit:—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Ask, then, and in asking receive the Holy Spirit.—"The fruit of the Spirit is love, joy, peace, FAITH." Those who find it hard to believe God, should inquire, "Have I not sinned, and grieved his Spirit, and thus lost my faith?" The only way to recover faith is, to recover the Spirit of God.

Christ said to the Jews, "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?" The principle is the same, to whatever object the desire may attach itself. Inordinate desire and faith cannot co-exist in the same mind. If the desire to be thought talented or pious be unduly cherished; if a person be proud; if he love dress or riches; or if a spirit of worldly carefulness reign in the heart, faith cannot exist there.—Every inordinate desire, appetite, or passion, must be denied,—and this must be done cheerfully, in faith and love,—or there can be no faith, and of course no salvation. True Christian self-denial is to the man of faith one of the greatest privileges in the world. And all self-denial which has not the element of cheerfulness in it, is good for nothing. We may deny ourselves and take up our cross daily, and yet "rejoice evermore." I hope these great principles may be exhibited and exemplified by us all. Practical godliness was the highest theme of the great Redeemer, and of all his apostles. It must be ours, if we would "save ourselves and those who hear us." Let us teach the people to "fear God and give him glory," ever assigning the mighty reason, "for the hour of his judgment is come."

BUTLER MORLEY.

Lockport, Nov. 16th, 1849.

P. S. Cannot Bro. Edwin Burnham come and hold three or four days' meetings in our churches, and also visit new places? Send us help if you can.

B. M.

LETTER FROM F. E. BIGELOW.

BRO. HIMES:—I feel as though the Advent doctrine was now on its true basis, that is, that the advent of our Saviour is near, and the next great event to look for in the fulfilment of prophecy. I do not believe you would knowingly promulgate error, and if we are in error, we will thank any person to prove it from the Bible. I wish for truth; I have weighed the foundation of our faith as coolly and as deliberately as I was able, and can find nothing to shake

my faith. I feel that I am open to conviction, but all the evidence I have seen brought against our belief has been so weak, and in a measure drawn from imagination, rather than from the word of the Lord, that it has a tendency to confirm me in the belief that we are right.

One of our brethren here lost a daughter yesterday. I saw her gasping for breath, and it was a sad sight; it seemed to me, if others understood our faith, that we were looking for the time when we should not have to witness any more such scenes, they would, instead of opposing, be led to embrace with joy the glorious hope of eternal life, through the Saviour. And why should any wish the glad hour delayed, when pains, and groans, and tears, and death itself, shall be done away? Is there anything awful or terrible in the thought of being freed from pain, and not subject to decay or corruption? Thank God the time is coming to some, that the corruptible shall put on incorruption, and the mortal shall put on immortality. Thank God he raised his son Jesus Christ, that his body should not see corruption, and for what? Was it not to give us the glorious hope of immortality?—"but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." It is easy for many to admit and believe in the fulfilment of prophecy which is past, also to believe in its literal fulfilment, but cannot be made to understand or believe in what is unfulfilled. Now, why should any one who admits that the Saviour had an actual body, which was nailed to the cross, and a spear thrust into his side, who ate and drank after his resurrection, deny the testimony, that "this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. Where is the difference in the sin between denying that Christ actually rose from the dead, or to say there is to be no future resurrection of the dead? To me, all the fine-spun theories of men's imaginations, of etherial nothing or nonsense, do not amount to much, when we have a "thus saith the Lord."

Bro. Needham is doing all he can here, and is a man not easily overthrown in his reasoning from the Bible.

Worcester, Nov. 12th, 1849.

TO AN ADVENTIST.

Think not that Christ shall come in flesh once more, To meet again the injuries he bore, To be despised, rejected, crucified!

Scuffed at, pursued, e'en by his friends denied!

Know, the Millennial Trumpet soundeth now—

Not awful! startling! but persuasive, low—

'Tis when Death leads earth's weary ones away,

And it receives once more its senseless clay.

Know that the Saviour hath been ling'ring near,

Around thy heart full many a stubborn year;

Know that he knocketh at its door each day;

Naught but thy sins have turned his steps away!

And while men say around, "Lo here, and there,"

And seek to stir thy soul with high-wrought prayer,

List thou the "still small voice" amid the din,

And seek heaven's kingdom where it lies—within!

ANNA.

BRO. HIMES:—I find the above in the Salem "Gazette," addressed "To an Adventist." Would you do me the favor to give it a place in your columns, also the following?

L. H. S.

TO ANNA.

No, Anna, Christ will never come again to earth

To be despised, the object of deriding mirth,

The scoff of hypocrites, and the rejected one;

But he will come, in pomp befitting God's own Son,

With his Father's glory, the angels, and his own,*

And they who pierced shall then behold him, and

shall moan,†

When from the golden clouds emerging, he shall

stand

Before the Ancient One of days, with that vast band,‡

E'en thousand thousands of seraphic beings bright,

Ten thousand times ten thousand, with their wings

of light,

Ministering to him round that resplendent throne,

That rolls its burning wheels where diamond dust is

strewn,

Then, to receive from the High God of heaven,

The power and dominion, to him alone given,

Of all people and kindreds, the bond and the free,

The isles and the nations, the land and the sea;

And the kingdom then given that glorious day,

Shall continue forever, shall ne'er pass away.

And wouldst thou know, Anna, when this kingdom

shall be,

That proclaims to the world "that God's people are

free?"

Look across the blue ocean, whose white foaming

spray

Laves the shore of those kingdoms of iron and clay;§

Look well to those nations, with each tottering throne,

With their sparkling crowns breaking, their bright

jewels strown,

What next shall we look for?—That glorious day,||

When that kingdom shall come that will ne'er pass

away,

When the ransom'd of earth shall come forth from

the tomb,¶

When our planet shall smile in its Eden-like bloom,

When its city of glory by God shall be given,

With its radiant splendor descending from heaven.**

*T would be of those, Anna, who may enter there,

Though it be by the violence of "high-wrought

prayer,"††

And thee would I meet on that glorious day,

When that kingdom shall come that will ne'er pass

away.

L. H. S.

Extracts from Letters.

From Richmond (Ind.), Nov. 16th, 1849.

DEAR BROTHER:—It is, I believe, in the providence of God that I take my sojourn here for a little while, and here wait till my change come. And although I may not be "alive and remain unto the coming of the Lord," as I am now in my sixty-seventh year, yet it affords me the greatest pleasure to look forward and anticipate that glorious event, when with millions of His sleeping saints I shall have part in the first resurrection, and with them hail my coming Lord, and "be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord." It was with regret that I left my religious friends in Hamilton (O.), but especially those of like precious faith, with whom I often took sweet counsel. I am now in religious society which has very little sympathy for what they are pleased to call Millerism: indeed, I have never met with so large a body of Christians who appear to be generally so unacquainted with prophecy, or the signs of the times. They have forgotten that a blessing is promised to him "that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." However, there are a great many exceptions amongst the different denominations of Christians, that have paid some attention to this very important and yet pleasing study. I am thankful that through the patient and persevering efforts of some dear brethren the troubled waters have been tranquilized, and they no doubt will enjoy the rich blessing promised to the peace-makers. O how good and pleasant it is for brethren to dwell together in unity. Well, my dear brother, if we cannot see eye to eye here, we shall when the Lord shall bring again Zion. But even here, if we are made partakers of the divine nature, and of the holiness that is requisite to fit us for the abode of the blessed, we shall not make minor questions causes of differences between brethren, but shall unite on the great principles of the resurrection of the body, the near coming of Christ, and the judgment, and then we should ever recollect "that by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, least any should boast.—For we are his workmanship, created in Christ Jesus unto good works." O may we know for ourselves that the blood of Jesus Christ cleanseth from all sin, and then shall we be as the salt of the earth, and the light of the world: then shall we be instrumental in turning many to righteousness; and the blessed promise is, that such shall shine as the stars for ever and ever. O, then we shall "sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

In Christian affection, I remain your brother in Christ Jesus,

JOSEPH HOWELLS.

From Ticonderoga (N. Y.), Nov. 16th, 1849.

DEAR BRO. HIMES:—Being under the necessity of refraining from public speaking for the present, on account of an affection of the throat,—the bronchitis,—I have concluded to retire from the field of public labor till I recover, and have therefore removed from Massena to this place, where we anticipate spending the winter with our friends.

I have endeavored, with the ability which God has given, to publish the glad tidings of the kingdom of God at hand, for the last six years, feeling confident that what was done must be done quickly. I have most of the time labored too hard for my strength. I am at present unfit for very hard exercise of any kind. Several physicians have advised me to stop speaking for a few months, to throw off care, take light exercise, and labor to restore a healthy tone of action to the whole system. And they have encouraged me to hope that I may thereby recover.

The truth appears so precious, and the number who are willing to publish it are so few, that it is with great reluctance that I stop preaching. The friends in Franklin and St. Lawrence counties are comparatively destitute of Advent preaching. If those who can preach (if they are consistent preachers) would visit them, their labors would be gratefully received, and the friends would do what they could to help them on their way after a godly sort. I feel thankful to the friends for their kindness and liberality.

My P. O. address is Ticonderoga, N. Y.

Yours in the gospel hope,

H. BUCKLEY.

Note.—We sincerely sympathize with our brother.

He has been a devoted and faithful laborer in the cause. May the Lord abundantly bless him, and speedily restore him to health.

From Abington (Cl.), Nov. 16, 1849.

DEAR BRO. HIMES:—Our tent meeting at Salem, N. Y., was one of some interest. But in consequence of the rain, and the unhallowed influence exerted by opposing elements, the congregation was not equal to what it had been in other places.—Yet good was done. Two willing souls were immersed, and Israel's God was glorified. Notwithstanding, we had to board at a public house, and foot our own bill. Amen.

After closing the meeting at Salem, I spent some

ten days in Hebron and vicinity, and held a tent meeting. Truly it can be said, the Lord has done a great

work in this place. The result of our labors in this

region is, that scores have been led to embrace the

truth. I immersed twenty, some of whom, previous

to our visiting this place, had no confidence in the

Bible as God's revealed will to the children of men.

One had been a confirmed Universalist for fifteen

years. The day that he was immersed, he remarked,

"Your sermon on the plan of salvation knocked my

foundation entirely away, and I saw that only those

who embraced Christ by faith could have immortality,

which is eternal life, and that those who reject him

must receive the wages of sin, which is death. The

day previous to my leaving, I preached in the meet-

ing-house belonging to the Disciples, at the request

of Dr. White, one of their preachers. The house

was literally filled, and many stood at the door and

windows, and listened with deep interest. There is

power in this last message of mercy to break down the

stubborn will, and subdue the obdurate heart.

R. V. LYON.

From Phillipsport (N. Y.), Nov. 14th, 1849.

DEAR SIR:—We have all signs and wonders here, and no cause for infidelity in regard to the near approach of the kingdom of Christ. To speak with holy reverence, Michael and his angels seem to be at war with the dragon and his angels; and the Holy Spirit seems likewise applying the benefits and merits of the atonement to some here. This is of his great mercy. I hear likewise of works of grace in different parts of the world. I suppose the world will soon be decided, some for, and some against the coming King. All I ask and desire below, is more of his Spirit, and grace to persevere and overcome; and of this I sometimes have a blessed assurance. O, were it not that Jesus is almighty and merciful, the powers of evil would swallow me up. But he admonishes me not to cast away my confidence, which has great recompense of reward. The Adventists have been reproached for expecting the kingdom too soon; some will look too far ahead. But those who are laboring in the gospel, are well employed;—the Lord will tell them when their work is done. Let Jesus reign in me and over me, and keep me, and all who seek him, to his heavenly kingdom.

D. REYNOLDS.

From Cabot (Vt.), Nov. 11th, 1849.

DEAR BRO. HIMES:—I would say, that I take much comfort in reading the "Herald" of late. I hope discord is hushed for ever. The "Herald" is the best paper that I read. We have good meetings here, and the Lord meets with us. Bro. L. D. Thompson meets with us a part of the time, and the Lord is with him, and his labors are blest. Bro. S. Thurber is also with us a part of the time, and his preaching is meat in due season. I hold still to the doctrine of the coming of Christ, and believe the day not far distant when all God's humble ones will meet to part no more.

S. GERRY.

From Melbourne (C. E.), Nov. 9th, 1849.

DEAR BROTHER:—There was a good attendance during the whole of the meeting at Shipton, much larger than we expected, who listened attentively while the word of God was faithfully expounded. I believe the greatest amount of substantial good, that I have ever witnessed in so short a time, was effected by the sober presentation of truth. The preachers were, Bro. Edwin and Wesley Burnham, I. H. Shipman, R. Hutchinson, and J. Orrock. After the meeting was closed in Shipton, the tent was pitched in Melbourne, where meetings were held three days, producing a good effect on the minds of the people; some whose heads were white with age came forward for prayers.

WM. GILMAN.

Obituary.

DIED in Hartford, Ct., Nov. 2, after about a half-hour's illness, Sister SUSAN HARRIS CRARY, wife of Bro. D. Crary, m. d. It was our privilege to become acquainted with Sister Crary in the spring of 1842, with since then occasional opportunities for renewing the acquaintance then formed. She possessed much energy of character, with an intelligent, cultivated, and investigating mind. Pre-eminently hospitable and social in her disposition, she with her husband made their friends ever welcome and at home in their family. Her hand was ever open to assist, and her heart accompanied the gift. Cheerful in her temperament, her presence always shed a pleasing, enlivening influence over the circle in which she moved. Independent in her judgment, she investigated all questions for herself that she embraced, and made her judgment of the teachings of the word her standard of truth, rejecting every opinion she considered not sustained by it. She was a native of Brattleboro', Vt., and was educated in the faith of the Congregational denomination. She resided for a time in Dorset, Vt., but, after her marriage, removed in 1838 to Hartford, Ct., and became connected with the Baptist church there. She was one of the first in that city to see and confess the evidence of the advent of the Saviour near, and hesitated not to let her light shine. She was an efficient member of the Advent church, and will be affectionately remembered by all whose privilege it was to enjoy her acquaintance. She had been called to lay beneath the sod two little ones, but laid them away in the full hope of meeting them in the morning of the resurrection, to which event she looked as the time when this mortal shall put on immortality. She leaves three motherless children to mourn the loss of a kind parent, and a devoted husband to lament an affectionate wife. She sleeps in Jesus: peaceful be her slumbers. She will awake, we doubt not, in the likeness of her Saviour at his appearing. May the consolations of the gospel sustain her afflicted husband, and other mourning friends in this time of severe trial.

S. B.

Boston, Nov. 21st, 1849.

DIED in Lincolnville, Me., Nov. 7th, of typhus fever, ZOVICA V., daughter of JAMES C. and ELVIRA POTTER, aged six years and six months. James and Maria, brother and sister of the deceased, by whose request I write, expect that soon the Lord will come again to earth to consummate salvation, and that he will then bring their little sister with him, and that

they shall then meet her in a sinless state, to die no more. The friends and relatives came together, and listened very attentively to a discourse from Job 14:14.

D. R. MANSFIELD.

Miscellaneous.

THE TWO ADVENTS.

He came not with his heavenly crown,
His sceptre clad with power;
His coming was in feebleness,
The infant of an hour;
An humble nanger cradled first,
The virgin's holy birth,
And lowing herds companioned there
The Lord of heaven and earth!

He came not with the robe of wrath,
With arm outstretched to slay,
But on the darkling paths of earth
To pour celestial day,
To guide in peace the wandering feet,
The broken heart to bind,
And bear upon the painful cross
The sins of all mankind.

And thou hast borne them, Saviour meek,
And therefore unto thee,
In humbleness and gratitude,
Our hearts shall offered be;
And greenly as the festal bough
That on thine altar lies,
Our souls and bodies shall be thine,
A living sacrifice.

Yet once again thy sign shall be
Upon the heavens displayed,
And earth, and its inhabitants
Be terribly afraid;
For not in weakness wilt thou come,
Our woes, our sins, to bear,
But girt with all thy Father's might,
His vengeance to declare.

The terrors of that awful day,
O who shall understand?
Or who abide when thou in wrath
Shalt lift thy holy hand?
The earth shall quake, the sea shall roar,
The sun in heaven grow pale;
But thou hast sworn, and wilt not change,
Thy faithful shall not fail.

Then grant us, Saviour, so to pass
Our time of trembling here,
That when upon the clouds of heaven,
Thy glory shall appear,
Uplifting high our joyful heads
In triumph we may rise,
And enter, with thine angel-train,
Thy temple in the skies!

London Wesleyan Mag.

HOW TO MAKE SLEEP REFRESHING.

1. Take sufficient exercise in the open air during the day.
2. Eat light suppers, always two or three hours before retiring.
3. Avoid tea and coffee, and all unnatural stimulants.
4. Retire early. All animals, except those that prowl all night, retire to rest soon after the sun goes down. The early hours of sleep are the most sweet and refreshing.
5. Eschew feather beds; sleep on hair or mattresses, with a light covering of bedclothes.
6. Be sure and have your room well ventilated. It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a hard, narrow pallet; and we believe the couch of her Majesty is also of the simplest possible construction. It is reported that the Duke justifies the narrowness of his resting-place on the plea, that when a man wishes to turn, it is then high time to turn out. We seldom hear the laborious peasant complain of restless nights. The indolent, pampered epicure, or the man who overtakes his brain, and denies himself bodily exercise, is liable to sleeplessness.—Am. Messenger.

EARLY MARRIAGES.

The children of very young parents are generally deficient in strength of body and mind, and commonly die young. Franklin was the fifteenth child of his father, and the eighth of his mother; and, more still, he was youngest child for five successive generations on his mother's side; from whom, more than his father, he inherited his eminent talents. Pitt, Fox, and Burke, were each the youngest child of their respective families. Daniel Webster is the youngest by a second marriage; so was also Lord Bacon, whose father was fifty, and his mother thirty-two years of age at his birth. Judge Story's mother was forty-four at his birth; Benjamin West was the tenth child of his parents; and Dr. Doddridge was the twentieth child by one father and mother. It is a proverb that "the youngest children are the smartest." And why? Evidently because the parents are mature in mind and body, and consequently transmit a higher order of mentality to their offspring.

FOR MINISTERS.

Learn to be abused without being angry.
Meddle not much with the affairs of this life.
Argue coolly, and from conscience, not for victory.
Affect not a show of sincerity before men.
Be not ashamed of piety in any company.
Whatever else thou readest, read a double portion of the Scriptures of truth.
Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

Foreign News.

The steamer *Caledonia*, Capt. LEITCH, arrived at her berth at East Boston on Saturday evening, at quarter past 10 o'clock.

According to the *Hants "Telegraph,"* the first business of the new envoy to the United States, on his arrival, is "to know what encouragement, if any, the United States give to the attempted withdrawal of the Canadas from British rule." It is understood that he has full powers to resist energetically all attempts at interference on the part of the United States in Nicaragua affairs.

Capt. Kerr, of the Chieftain, from Davis's straits, had arrived in England, and expresses his belief in the safety of Sir John Franklin. Lady F. was in London to see Sir J. Ross and Sir J. Richardson, who had both returned.

The Queen Dowager was not dead; she passed the night of the 7th comfortably. Victoria had got the better of the chicken pox.

Thanksgiving had been appointed for the 15th, and was to be kept as a close holiday. Lloyd's was closed. The 9th was Lord Mayor's day in London; there was the usual show and procession.

Advices from Dublin, Nov. 8, state that the 5th passed off without disturbances of any kind between Orangemen and Catholics.

The decisive attitude assumed by England on the Turkish question has caused the Emperor of Russia, through Count Nesselrode, to address an energetic note to the English government. He protests against this hostile demonstration in the midst of peace, and against the right of England to interfere in a matter which regards only Russia and the Sublime Porte.

A private letter from Vienna states that the Porte has pledged itself to keep in safe custody all the refugees who may be named by the Russian and Austrian authorities, and immediately banish the others from the Turkish territories. Of course Kossuth is not on his way to England. The Hungarian troops encamped at Widdin have returned to Austria, and gone to serve in Italy.

The Austrian cabinet have thought proper to issue a plea in justification of the execution of Count Batthyany.

The Turks continued at Constantinople their warlike preparations, and were actively at work upon every ship in the arsenal fit for service. The fleet would be soon ready, and Turkey is now in a state to defy Russia. The entire number of Hungarian renegades is now reported at 120, principally officers. Bem denies to Kossuth that he had made a final profession of Islamism.

Haynan published at Presburg on the 29th October, an amnesty, which includes all those political prisoners whose sentence does not condemn them to more than a twelve-month's imprisonment. Fifty-six of the numerous prisoners in Hungary were liberated in consequence.

From Paris, news is to the evening of the 8th. No apparent trouble had grown out of the change of ministry, though various under-currents are doubtless at work. Jerome attended the President's weekly reception on the 1st, and the quarrels in the Bonaparte family were early adjusted. In the Assembly on the 7th, the education bill was referred to the council of state by only one majority, and this close vote was supposed to show symptoms of division in the conservative party. Seventeen editors protested against their exclusion from the Assembly on the 7th. Gen. d'Hilliers was to leave Paris on the 10th for Rome.

The French government has ordered a steam frigate to proceed to Portici, to be placed at the disposal of the Pope, for his return to Rome.

The "Patrie" states, on the authority of a letter from St. Petersburg of the 27th ult., that the Czar had declared himself satisfied with the explanations given by the French government with respect to the sending of a British and French fleet to the Dardanelles. Letters received in Paris on Wednesday night, 7th, state that serious fears were entertained in Madrid of the overthrow of the Narvaez cabinet. The Spanish troops would shortly return from Italy. The Cortes opened on the 30th ult.

M. August Chevalier, brother to M. Michel Chevalier, has been appointed Secretary General of the Presidency of the republic, in place of M. Ferdinand Barrot, promoted.

A deputation from the municipal council of Rome, headed by Prince Odeschalchi, set out for Portici on the 25th ult., to request his Holiness to return to Rome, and he was expected at Benevento on the 30th ult.

The Roman finances exhibit a deficit monthly of three millions francs.

Letters from Turin of the 4th inst., announce that the King had accepted the resignation of General Bava, and appointed General Alphonso La Marmora minister of war and marine in his place, and that the portfolio of public works had been confided to the engineer Paleocapa. Garibaldi still remained in the Island of Maddalena.

The reigning Prince of Schaumburg Lippe, Germany, has dismissed his ministry!

Sanguinary strife continually take place between Bavarian soldiers of different arms at Eidesheim, near Landau.

A Russian ukase, ordering out four men for every thousand of the population in the eastern governments, came into operation November 1st. The conscripts must present themselves for military service on the first of January, 1850.

THE ADVENT HERALD.

BOSTON, DECEMBER 1, 1849.

THE DARK DAY.—To Adventists in England and Scotland.—The dark day and night, of May 19th, 1780, has hitherto been supposed to have been confined to New England and adjacent sections.—Recently ROBERT FORSYTHE, of Rouse's Point, Clinton Co., N. Y., has testified, that he was born in Berwick-on-Tweed, in Scotland, that he was but one month old at the time of the darkness, but that he has often heard his parents and aged neighbors speak of the same darkness which occurred then, and of the anxiety and solemnity which its appearance occasioned. He says that they testified the darkness to be general, (it being his opinion it extended over all Great Britain, and farther for aught he knows,) and that it exhibited the varied phenomena witnessed here; fowls went to rest, candles were lighted, the day wearing the appearance and gloom of night, impressing many minds with the belief that the judgment was at hand: and if he correctly remembers, that memorable day still bears, in Scotland, the name of the "Black Saturday."—Many are anxious to know if the foregoing cannot be substantiated, and we would invite you for the truth's sake to collect testimony with regard to the same, if such exists, as you may obtain it from old documents, history, astronomical works, living witnesses, &c., and present the same to the *Herald*. If any in America can corroborate the testimony of Bro. FORSYTHE, will they please do so?

The time-honored custom of our annual thanksgiving being recommended by our worthy chief magistrate to be observed on Thursday of the present week, we have anticipated the publication of the *Herald* one day, and issue it this week on Wednesday—Thursday being the day on which we usually print.

"ARMAGEDDON."—Copies of this work may be had at Cincinnati, O., of the agent of the *Herald*, J. WILSON, by calling on G. D. FRY, corner of Seventh and Sycamore streets. J. P. WEETHEE.

Our books and papers will be found at Bro. J. WILSON'S, Cincinnati, O.

SUMMARY.

Mysterious Disappearance.—Dr. GEORGE PARKMAN, a wealthy, aged, and respectable citizen of this city, suddenly disappeared on Friday last week, and up to the hour of our going to press, no tidings had been received of him. A reward of \$300 has been offered by his friends for his discovery. He is the owner of the land on which our Chapel and office stand.

Miss Mary Hughes, aged 17 years, of Richietown, near Wheeling, committed suicide on Friday last by leaping from the Bridgeport bridge. While returning with one of her young companions from Bridgeport, and when about midway on the bridge, she remarked, "I am going to the bottom of that river," and immediately removed her bonnet and shawl, and raised herself on the railing. Her companion caught hold of her, but could not prevent the fatal leap. No cause assigned for the rash act.

The weather in this vicinity is uncommonly mild for the season, and favors such as are unable to procure fuel and shoes and stockings. Many boys and girls are seen about the streets with bare feet. "Mothers and schoolmasters," says Dr. Rush, "plant the seed of nearly all the good and evil that exists in the world. Its reformation must therefore begin in nurseries and schools."

GENTLE WORDS—LOVING SMILES.

The sun may warm the grass to life,
The dew the drooping flower,
And eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold and gems are not the things
To satisfy the heart;
But O, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth.

The first part of wisdom consists in ability to give good counsel: the next is to take it.

On Friday night last the gravel cars ran off the railroad track between Readfield and Waterville, Me.; one man by the name of Wentworth was instantly killed, and two others had their legs broken.

Six monks died of cholera on board the steamboat Constitution near St. Louis, on the 13th ult. They were from Waterville, Ireland, and bound for Dubuque.

A friend, like a glass, will best discover to you your own defects. A cavern has been discovered in Wales, the roof of which was a mass of stalactite; from the implements found, it is believed to be of Roman origin.

The best fire in winter is made up from exercise, and the poorest, from whiskey. He that keeps warm on liquor, is like the man who pulls his house to pieces to feed the fire-place.

John Dunn, on trial for the murder of his wife on the 13th of July last, at Hoboken, N. J., has been found guilty, and sentenced to twenty years in the penitentiary.

Truth overcomes falsehood, and suspicion cannot live before perfect frankness.

Mrs. Levin, wife of the Hon. Mr. Levin, M. C. from Pennsylvania, was fined \$30 for cowardly Master Fite in Baltimore, and her servant \$10, for holding Fite's horse during the operation.

Never carry a sword in your tongue to injure the reputation of any man.

Near Fort Reid, Florida, the Indians attacked Mr. Jarnagan, who escaped by leaving his horse and running into a thicket.

In Trouville, Ga., Seaborn Jones, a worthy citizen, was accidentally shot and killed by his son, aged nine years.

Teach your children well, then, though you leave them little, you give them much.

When the heart is won, the understanding is easily persuaded.

OFFICE FINANCES.—Our friends are aware of the late heavy outlay in the publication of the *Testament*, *Harp*, and other works; and while we feel very grateful for the liberal support of patrons, and friends generally, we are obliged to say, that we are at this time indebted for paper, printing, and binding—upwards of \$2000. This must be paid soon, and we depend on the sales and receipts of the books to meet our payments. We doubt not all will consider this.

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of next volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

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ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, DECEMBER 8, 1849.

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names, with their Post-office address, should be distinctly given
when money is forwarded.

The Lord will Come.

The Lord will come! the earth shall quake,
The hills their fixed seats forsake;
And, withering, from the vault of night
The stars withdraw their feeble light.

The Lord will come! but not the same
As once in lowly form he came,
A silent lamb to slaughter led,
The bruised, the suffering, and the dead.

The Lord will come! a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human-kind!

Can this be he, who, wont to stray
A pilgrim on the world's highway;
By power oppress'd, and mock'd by pride?
O God! is this the Crucified?

Go, tyrants! to the rocks complain!
Go, seek the mountain's cleft in vain!
But faith, victorious o'er the tomb,
Shall sing for joy, The Lord is come!

Heber.

The Last Days of Rome.

BY A. HALE.

FOURTH SKETCH.

If these most unparalleled events may be regarded as the wounding of the beast, the work of the two-horned beast, in creating an image to that wounded beast, must be found subsequently to the wound. It is prepared on the stage of the great political theatre of Europe a combination of powers, the history of which answers to the description of this second beast in the sketch before us? What was it to be?

A TWO-HORNED BEAST

is shown to be, in another part of the Word of God, which is explained, (see Dan. 8:20,) a combination of two kingdoms under one head. The combination does not destroy the integrity or independence of either one of them; it is for the common benefit of the body thus organized. And whatever number of kingdoms or provinces there may be in subjection to them, as a body, the presiding or controlling powers only are represented by the symbol. So it was with the Medes and Persians, Dan. 6:1-26; Esth. 1:1-3; and such a combination must be denoted here.

We need only to refer to those interpretations which place the development of this two-horned beast prior to the present century, to see that the difficulties connected with them make them altogether inadmissible.

1. The theory which supposes the regular and secular clergy of the Papal hierarchy to be denoted by the two horns—the generally-received view; and that the image is the Papacy itself, is not only without any authority for supposing that the horns denote classes of ecclesiastical, or any other officers; but as these officers and the Papal system grew up together, and the whole with the beast, neither of them could stand forth as "the first," in its relation to the other: besides, as the system could not exist without its officers, or the officers without the system, they are practically identical; and it is certain that the prophecy does not teach us that the image creates itself. It is unnecessary to name other difficulties.

2. The supposition of Dr. Croly, which makes the two horns denote the two Papal orders which exercised themselves in the infernal offices of the Inquisition, is quite as much at fault as the foregoing.

3. The interpretation of Dr. Grant is also open to the most fatal objections. This was published in the third part of his work on the Nestorians.—1841, pp. 329-346. It supposes the two-horned beast to symbolize the empire

of Mohammed and his successors: and the image to symbolize the "modern kingdom of Persia," which he thinks is like that empire. If it should be admitted that the beast to whom the image was to be made, denotes that empire, there could be no ground for supposing these Turkish authorities to be denoted by the two-horned beast. And here, again, different things referred to are identical.

4. It will be asked if the two Eastern divisions of the Roman empire, together with the Turkish empire, may not be denoted by the two-horned beast, and the Papacy by the image, as recently exhibited in the "Herald"? If we could make two of three reduced to one, that would do very well, so far as numbers are concerned. Still, there are serious difficulties of another character. The two divisions of the Roman empire existed at too early a date to make an image to a beast that came up after itself, unless we may reckon "the first" last; and the Turkish empire, which swallowed up the Eastern, or Greek empire, leaving only one horn of the three reckoned—was too late. This interpretation, moreover, is opposed to all the facts of history.—The Turkish empire never did anything to build the Papal fabric; and instead of the Greek emperors causing the people to create the Papacy; the people, at the instigation of the Bishop of Rome, when he did not act directly, caused these emperors to do all they did towards creating the Papacy. Before the fall of the Eastern Empire, and while the emperors gave their whole power in favor of the Eastern bishops, the Bishop of Rome had his agents at every point on the great political theatre; he had excommunicated one emperor, even against the advice of the Roman Senate; and one of the armies in his interest had swept away sixty-five thousand of his adversaries, and humbled a second emperor to ask mercy at the hands of his own subjects, who spared his life only on his submission to Roman pertinacity. The apparent grace of anything done for Rome after that, was only a convenient mask which covered a preference to wear the Papal yoke, rather than be dethroned or butchered by Papal vengeance.

The facts in the case, at this period, are evidently symbolized in another part of the prophecy.—Rev. 17:12. Here the same woman that sits on the beast, sits also "upon many waters." The waters symbolize "peoples, multitudes, nations, and tongues."—Rev. 17:15. These are "the inhabitants of the earth who have been made drunk with the wine of her fornication." The beast rises out of this human, miry sea. And none of the kings of the earth enter into this organization, or combination, but those who have committed fornication with the woman. This points out the true relation of the Papacy to the multitudes, who existed in a political chaos, on the breaking up of the empire; and also to the body into which these elements were organized. Her will was law to the whole: she herself was lawless, and even above all that is called God. She acted the part of the fabled Cybele of the pagan mythology, over the political chaos around her. She was not only the artificer of her own fortune and form, but also of everything with which she had to do. The form and place of other powers were determined by her will. She was the sorceress; they were the dupes, or victims.

Looking at the political creation, that arose at the bidding of the Papacy, in its spiritual origin, its human elements, and their organized development and history, we see a perfect illustration of the devil's proposition to the true Head of the church—our Lord Jesus Christ—

acted out by her false head. An alliance was thus formed between earth and hell, through the Bishop of Rome and his parasites, against God and his true church. An infernal, mesmerizing spell is thrown over the multitudes, induced by the human manifestation of Christianity—its external appendages, words, and bodily exercises, which are as distinct from its divine spirit and power, as the painted round or roast of beef, on the provision-dealer's sign, is different from the substantial article within his stall; and these multitudes have the world in their hands. This is the world—all its kingdoms, and the glory of them—that is offered to the Bishop of Rome, if he will sell himself to the service and worship of the devil, the great deceiver of the nations. Hence the beast is said to ascend out of perdition, as well as out of the sea. Such a temptation is always too powerful to those who are not ready to sacrifice all of this life from a belief and desire of a life to come; which are possessed only by those who have the mind of Christ. This living spirit of Christianity, which had enabled the church at Rome to endure the wrath of Paganism for three centuries, had now passed away, or was lost in its painted image; and when that was lost, the future and unseen were eclipsed by the present and visible. The tempter prevailed. The apostasy was the result. And the fallen church, with her new master—the emperor or king—caused the people to create the Papacy to reverse well-known facts. She created them. The multitudes were in a sort of chaos. The Papacy became the enchantress whose magic wand reduced that chaos into shape and order as she willed.

But granting that two and one—two divisions of the Roman empire and the Turkish empire—or, that three reduced to one, as was the case when the Greek empire fell before the Turks: granting that two and one, or that three reduced to one, are two; and that all was done by the people at the dictation of the Greek emperors, that is supposed; still, it would remain to be shown, that the beast, to which the image was to be made, symbolized the Pagan, Roman state. For this must be done, if the Papacy is the image of the beast, according to the interpretation now under consideration. And then what becomes of the portion, as a consecutive, historical prophecy? The divine hand has combined the figures and colors of the inspired panorama in such a manner, that a single block, in the grand piece of mosaic work, cannot be displaced without deranging or destroying the whole. If the portion before us is to be regarded as a consecutive, historical sketch, in its main features, it should be so interpreted; and the fulfilment should stand out as historically definite as the symbols employed.

It is one thing to show that the Papacy is the image of Pagan Rome—a fact that is never disputed—and another thing to show that Pagan Rome sustained the Papacy, as this beast of the prophecy does, to which the image was to be made. If the image of the beast denotes the Papacy; and the beast of which it is an image denotes Pagan Rome; and that image—the Papacy—was created by the Greek and Turkish empires, what might not symbols be supposed to denote? The Papacy and the Turks have ever been sworn and deadly foes; and it was the same with the former and the Greek empire, till it was fairly whipped into submission to the Papacy. The two empires never existed as cotemporaries, and of course were never united under one head. At the time the Eastern emperors did their service for the Papacy, the first beast, if it was Pagan

Rome, had passed away, so that the two-horned beast, if there was anything of the kind, could not have performed his wonders in the sight of the first beast. It comes, then, to this.—Either the prophecy or the interpretation is reduced to as sad a plight as that predicted for the disbeliever, of whom nothing should be found but "two legs and a piece of an ear." And if we are not in danger of getting lost by such an interpretation, among the horns of the dragon, or in the smoke out of which the locust-army came forth, we certainly need greater powers than were possessed by any of these wonder-workers of the Revelation, to make it harmonize with facts.

No one can regret, more than the writer, the necessity of dissenting from the views of beloved and highly esteemed brethren, on these questions. He has given way, that they might speak, though often requested to publish his views at length, in the hope that others would perform the task of clearing up the ground laid out in the prophecy; but instead of relieving him, they have rather added to that task, as he views it. This reference to the history of opinions is a part of the additional labor. It was needed to clear the question at every step. If the prophecy has been fulfilled to the extent we have generally supposed, it is singular indeed if it cannot be made to appear as satisfactorily as in other cases. If it has not been fulfilled, met, or not at all. Its frame-work should not be strewn all over the ground, and a mere appendage magnified so as to pass for the compact and symmetrical edifice. No amount of cordage or canvas, thrown around a solitary spar, can possibly make a ship. The ship must first be launched, and every spar be put in its place. The standing rigging must be set up, and the running rigging rove. Then the sails must be bent; and when all is trim and ship-shape, every part will speak for itself that she is a ship.

Leaving, then, these two-horned beasts of the dark ages, and the images which they have created, let us survey the modern field. The true interpretation, as the writer believes, if it refers to the past, was first suggested by Bro. J. Litch. Though, from some unaccountable cause, he appeared to lose the thread of the labyrinth, by confounding the beast with the Papacy; and as the Papacy has never been fully restored to the position it occupied prior to the French Revolution of the last century—on the supposition that the beast was the Papacy; that its deadly wound was then given; and that the healing of its wound must restore it to its former condition, as that has never taken place, of course it must throw a doubt on the interpretation which thus referred to these events. But, as we have shown, the beast does not denote the Papacy. It denotes the political combination which supported the Papacy. It might or might not, therefore, be fully restored without affecting the prophecy. The fate of the Papacy differs from that of its supporter in some respects: the latter outlives the former, and becomes her executioner. All are to be in distress and perplexity, but she is to be wasted by consumption before the end. This fact is plainly brought to view in every sketch of its history we have noticed; and it is more distinctly stated in portions that remain. All will admit that the Papacy is a monstrous form of iniquity; but it is not everything.

No claim is made to originality, in the view now to be presented; but simply to consistency with the prophecy, as it is presumed to be understood. We now return to a detailed consideration of the portion which refers to the two-horned beast—to the question of its fulfilment, by the union of France and Italy under Napoleon

Dr. Cox's Discourse.

(Continued from our last.)

Our text is full and conclusive. It is not so much a star of the first magnitude, in the vision of faith, as a constellation of glories; glowing, in the firmament of power, as with "the sweet influences of the Pleiades" or the guided grandeur of "Arcturus with his sons." Rich, vast, and overwhelming as is the thought, inspiring and exhilarating to our souls, there is something in it more gorgeous than the rainbow, brighter than the sun, more transporting than poetry; I mean, what we are next to contemplate,

II. ITS NECESSARY TRUTH;

that is, we arrive at the sublime result, not by speculation, not by philosophy, not by any sagacity or wisdom of man; but by consulting the oracles of God.

What is inspiration, if it make not God the speaker in the text? The general meaning is definite and plain: and it is true, because the mouth of the Lord hath spoken it. It is true necessarily; because he cannot err, or change, or be deceived, or violate his own glorious veracity—to which he never saw a motive. Would he raise the pious expectations of his people, only to dash and disappoint them? [Note 1.] How could his Spirit dictate the words, to his holy amanuensis in the court of Babylon, a brave specimen indeed of moral asbestos that he could so long and so well preserve his integrity there; how could the Spirit indite the text, unless it had been decreed in heaven, from all eternity, that this apostate world should be reclaimed to its duty and the favor of its God? This great globe that we inhabit, spinning noiseless on its axis, as it keeps its steady way annual around the sun, a part of the great clock-work of the solar system, is leagued physically with the throne of God, the holy architect of all; what we call the attraction of gravitation invizibly controlling it, according to the related harmonies of the planetary and the sidereal universe. Awful in its order, and unceasing its motion, progressive and rotary; grand and glorious and exact the perfection of its periods. And has it no sublimer league with the throne of God? The sin on its surface would induce us to suspect the contrary—that the curse of abandonment is to smite it, with the tangent described alone of the force centrifugal, flying like winter, "the blackness of darkness for ever," should alienate it from the holy universe, and sepulchre its being in the living death of horror and despair. But the plan of our God is gracious and everlasting. This very sinning globe of ours is to be increasingly the selected theatre of his own clustering wonders and prodigies of philanthropy.

For he whose ear the winds are, and the clouds The dust that waits upon his sultry march, When sin hath moved him and his wrath is hot, Shall visit earth in mercy! shall descend Propitious, in his chariot paved with love, And what his storms have blasted and defaced For man's revolt, shall with a smile repair.

He never will change his plan, or fail in its accomplishment. What are obstacles to him? In his own time and way, they will all melt like mountains at his presence, fly like feathers before the spirit of the storm. He can move them in a way as easy, as he speaks of them. Is his style easy; is it full, august, and perfectly assured? Is he perplexed, because we are, with the complications of his own work? Omniscience sees all things in perfect simplicity; past, present, future; actual, possible, hypothetical; desirable in any given degree, and in every conceivable relation, or the reverse as well. With him is no dubitation, no confusion, no failure, no mistake; and with him, no hurry and no tardiness, no delay or hesitation, no intermission or deviation; but only steady, unchangeable prosperity, the ever operative and harmonious plans of infinite perfection, enthroned and regnant, by eternal right, in his own universe; and for ends as admirable as the universe is vast, or as God is good and wise and happy, "over all, blessed for ever."

The Lord of all, himself through all diffused, Sustains and is the life of all that lives. Nature is but a name for an effect Whose cause is God. He feeds the secret fire By which the mighty process is maintained, Who sleeps not, is not weary: in whose sight Slow-circling ages are as transient days: Whose work is without labor, whose designs No flaw deforms, no difficulty thwarts, And whose beneficence no charge exhausts.

There is such a thing as Christian optimism, the genuine belistic system of God. All Scripture sings it to our souls, all events sub-

serve its accomplishment, all nature expects its triumph, all heaven enjoys its everlasting glory. "All thy works shall praise thee, O Lord, and thy saints shall bless thee. Whatsoever the Lord pleased, that did he, in heaven, and in earth, in the seas, and all deep places. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered. The Lord is gracious and full of compassion. The Lord shall rejoice in his works. Ascribe ye greatness to our God, the Rock. His work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." God acts always and everywhere. He does millions of acts, continually, and every moment, and for ever. Now, we ask, in reference to his acts, each of them, all of them, every part of the vast whole, within the measureless circumference of his own omnific agency, is any thing he does, capable, as such, of melioration or improvement? Could he ever do it over again and do it better? Learns he wisdom from experience, the pupil of his own creatures? Our position is, that whatever God does, whatever is identified with his agency, is, as such, as good as it can be, and so the best that can be done. This we mean by the bestness of his system, the proper optimism of our Christian theology. Applied to his administration, in that respect which our theme and our text require, it raises our glorying in him, to the high tide of confluence with celestial exultation, the alleluias that reverberate through the arches and the cycles of eternity.

There is indeed a bastard and execrable optimism of scholastic infidelity, with which we desire to hold no communion—that which includes all our actions, and all our sins, as such, and makes them the necessary, and the chosen, and the preferred, means, in perfection, of the greatest possible good. This theory, suiting exactly Mirabeau, Condorcet, Voltaire, and other purblind enemies of God, not a few, we may not now pause to refute—but only to denounce, as both anti-scriptural and positively impious, equally contrary to wisdom and to worship, equally a disgrace to intellect and an offence to integrity, equally a blunder and a crime; not the less when perpetrated sometimes directly or indirectly even by preachers and divines.

Well. He asks, Shall sin triumph on earth for ever? Is man to continue without redress, always, the maniac of sin, its voluntary and suicidal victim? Is God to be dishonored and denied, on his own foot-stool, and in his own presence, here, without end and without vindication? Is not the seed of the woman destined to crush the head of the serpent? Shall not his advent succeed, in the utter eventual vanquishment of all his enemies; and this on the very field of their proud temporary triumphs? "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And he shall not fail or be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

However reasonable or desirable it may seem to us, we are not therefore to be wise without or above what is written. Whence, the argument of our text is to be viewed,

III. IN RELATION TO FAITH,

our cordial and steady confidence in God, or "godly edifying;" which, says the great apostle, is in faith.

Now the edification of faith, the simple-hearted piety of faith, the conviction and the consolation of faith, differ in nature, from all "the sparks that we have kindled," as they are also in degree infinitely superior. The substitutions of human deceit and pride, the inventions and philosophisms and speculations of men, no matter who, are vapid, childish, contemptible, in comparison. We desire, in all our religion, and especially in the work of missions, to walk with God, and so to live by faith, "striving according to his working which worketh in us mightily;" and this with no intermission, languor, or defection, to the end of our devout and fixed career. Yes, my honored and beloved brethren, holy servants of the only wise and true God, venerable fathers in Christ, who hear me; ye ministers of the living God, and under him the counsellors of his church, and the guardians of his glorious cause; and ye, our worthy colleagues of the laity, estimable brethren, intelligent and serviceable friends and helpers to the truth, we greet you with

salutations of delight, as united rightly, that is, by faith, with us, in this glorious cause. O! let it never be forfeited or betrayed by the wisdom of men, superseding or adulterating the wisdom of our God! It is only in his wisdom that we are wise, only "in his light," that "we see light." Let me pause here, solemnly—and say, "As many as are led by the Spirit of God, they are the sons of God." Now the way of the Spirit, is to lead us, through the excellent medium of his own word. We wait for his will, study and explore and ascertain it; and as known, we follow where he leads, doing his will, and feeling his grace, by faith—by faith—by faith, I say, in God, and by faith alone. Faith makes feeling. Sensation follows faith, as faith follows truth. Shall we run before our leader? Shall we travel without him? Shall we venture alone? Shall we teach him—in our arrogance; or learn of him only with sincere docility? We glory justly in our adorable leader. Here our devotion is more than pythagorean, each of us—

Unius addictus jurare in verba magistri—

Sworn to one master, trustful of his word;

No other holds or merits our regard. [Note 2.]—(To be continued.)

Note 1.—God raises no expectations that he will not gratify. Did God cause the pious of the church for twenty centuries to look for the restitution of the earth to its Eden state, merely to fulfil their expectations by an imperfect, half-restored millennial state? No, never.

Note 2.—These are excellent sentiments, worthy of being pondered and remembered. O that there were no departures in spirit or practice from this: then we should all be more wise, more conformed to God's requirements, and more united as children of the same heavenly Father.

Lectures on Prophecy.

The introductory lecture of the course was delivered by President Weetsee, at Mechanics' Hall, Friday evening, Nov. 9th. The evening was dark and rainy. The number present, though not filling the large Hall, indicated that many feel interested in the subject. The preacher's topic was—"The Divine claims on the Christian Ministry and Membership to enlighten the present age on the Prophetic Scriptures, where Christ calls his disciples the salt of the earth, and the light of the world."

Christ, he remarked, is the Source of light. His disciples, receiving it from him, are to diffuse it abroad. This does not relate to the light of science, but of heavenly truth. The Word of God is the Christian's lamp. Though the first Christians were to tarry at Jerusalem till endued with power from on high, they had already received the command—"Go and teach all nations." The world had been lying in heathen darkness, but then the true light sprung up.

There have been three great efforts to carry out the commission given the church.

1. The immediate disciples of Christ carried the truth abroad among the nations with zeal and great success. A few of those who stood high in rank or learning, received it. But the great majority were unskilled in the learning which man's wisdom teacheth. For three hundred years, the truth of God maintained its conflict against the errors of heathenism. But false and corrupt doctrine was gradually infused into the Christian Church. At the end of three hundred years, the churches had become corrupted; heathen rites had been adopted; contentions prevailed, and the hierarchy was established.

With Constantine, the first professed Christian emperor, a new era commenced. The church is represented as going into the wilderness. Those who adhered to the Word of God were but few. The majority were governed by the maxims of men as put forth in the decisions of councils. Paul describes this corruption beforehand. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry, and commanding to abstain from meats—subject to ordinances, after the commandments and doctrines of men, having a show of wisdom in will-worship, in a voluntary humility and worshipping of angels: through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

A long, dark night followed. The Church drank in political ideas. A distinguished mod-

ern writer (Dr. Cheever, of N. Y.) thus describes the state of things.

"Now the history of this ruin is the history of the neglect of God's Word, and of the melancholy change of the ministry of Jesus Christ from the ministry of the bread of life, into a ministry of forms and ordinances, gorgeous rituals, self-aggrandizement and hierarchal splendor, power, unity, despotism. This was the fall of the church spiritually, this exaltation of the idolatry of formalism. It began with the concealment and withdrawal of the Word of God out of notice. There were Peter's keys, and Peter's sword, but not Peter's Epistles."

Then the Man of Sin had taken his seat in the temple of God. The word of life was hid under a dark veil. A few Waldenses among the Cottian Alps, still sought its light, as they gathered around a single lamp to study its pages. But how little could they teach the world.

At length a slight incident in the life of Luther brought the Word of God to light. Discovering an old Bible, he read it, wondering to find its truths so different from what he had been taught. His visit to Rome, soon after, made him acquainted with the abominations of Papacy. Through his efforts, light burst upon the world again. Though there is much to commend in the Reformation by Luther, some things are reprehensible. The churches leaned too much on the governments of the world, and were too much tainted with their policy. Luther deprecated the evils which must result, and in his own lifetime he began to see them. The thirty years' war which followed his death showed how far the churches had mistaken the true nature of their religion.

At the time of the French Revolution the fruit of the Reformation was nearly lost. That was an infidel age. The French philosophers, borrowing their philosophy from Germany, went on in a warfare against the truth, till they sought to blot out the memory of the Great Teacher, and destroy his Text-Book. They even denied the existence of God. When France fell, Christians saw it necessary to make great efforts to prevent infidelity from spreading over the world.

We have thus glanced over the world's religious history till we have come down to our own times. The first three great monarchies which oppressed the people of God, had given way to the fourth. Its secular rulers have been ever opposed to the Bible. If any one thinks Constantine an exception, it will be found he is so in appearance only. Indeed, he and his successors, by their corruptions, have been more pernicious opposers of the truth, than open persecutors. We cannot see how the members of earthly governments can be interested in the prophecies of Daniel, which foretell their destruction.

The last forty-five years constitute the third era.—In Dan. 12:4, it is said of the time of the end, "Many shall run to and fro, and knowledge shall be increased." We do not confine this prophecy to Christian knowledge alone, though it must have special reference to that. This is an age of light, and now God has peculiar claims on Christians, to give the light of the Bible to the world. They are to let their light shine, that it may shine away the surrounding darkness.

Much has been done already, yet much remains for us to do. Since the formation of the British and Foreign Bible Society, in 1804, that institution alone has issued twenty millions of Bibles, and twenty millions more have been issued by seventy other societies; and it has been translated into 150 languages. But the world needs teachers, as well as books. To raise up these, seminaries have been established, such instruction has been given, but is there nothing neglected? On the subject of Baptism, books enough to fill this vast Hall many times, have been published. On the attributes of God, the nature of Christ, the Lord's Supper, the world has heard till it knows almost as much as the church. And the field of prophecy has been entered. The predictions concerning Tyre, Babylon, Jerusalem, &c., have been discussed and illustrated. And even the prophecies of the Papacy, represented by the little horn of Daniel, have received much attention. But is no great truth omitted? Yes, in a great degree. Living, as almost all admit, very near a great crisis, when the world itself will change governors, and the time will come when there will be no more need of teaching, (we must of course do all our teaching before that time), students are not trained to the study of the prophecies. There is no

institution where a Professor is appointed to teach on the subject.

But especially is this age left uninstructed respecting the great event of the age—the event of all ages, indeed, but more especially of that in which it shall occur—the second coming of Christ. In every age, God has raised up men to declare and expound the prophecies relating to that age. And should this age be an exception? We regard John as the last prophet raised up to utter inspired predictions, but a chain of expounders may be traced from his time to the present. It was indeed considered new when attention was called to this subject ten years ago; but we find the first to apply the prophecies in this age relating to the second coming of Christ, was a South American, named Lacuza, but better known by the name Ben Ezra. He wrote in Spanish, but his work being translated into English, arrested the attention of Joseph Wolff, and twenty ministers in London met, and spent six days in discussing the subject. They concluded that the coming of Christ was near. This was twenty-nine years ago.—Within the last fifteen years, more than five millions of books, tracts, and papers have been scattered in the United States. But how few, comparatively, have been instructed! Many ministers have stood in the way of the diffusion of light among their flocks. If they had said to their people, “we are ignorant, and we will assemble in Bible Class, and try to find what the Bible teaches,” much light would have been diffused. But the name “Millerism,” by the policy of the devil, has been used to frighten people away from the examination of this subject.

To ministers we would say—Teach your people. Standing, as you will soon, before the judgment-seat of Christ, how can you meet those whom you have kept in darkness?—Teach, and many shall rise up to call you blessed.

To the private Christian also, the command is given—Let your light shine before men.—We do not wish to enter now upon the discussion of those particular topics which will form the subjects of succeeding lectures, but invite all to come and hear and examine for themselves.

The second lecture of the course is to be given at the same place next Friday evening. Subject—The Gentle Domination, comprehending four Monarchies, to be succeeded by the Kingdom of the God of Heaven.—*Providence Mirror*.

Avow Your Principles.

The following beautiful extract from an address delivered by the Rev. Dr. Olin before the students of the University at Middletown, Ct., is so appropriate to “the times we live in,” that we at once adopt it:—

“Always be ready to avow your principles of action. Put out your colors to the gaze of men and angels. There is a false prudence, a meek modesty, which inculcates the opposite method. It is well and safe to stand committed to the right, that the world may know, in advance, where you will be found in any day of trial; and it is a reflection on a good man's intelligence or integrity to have his opinions and principles forever unsettled or in doubt. Society has a right to know what it may expect from him, and justly suspects him of interested and dishonest aims, when he chooses to remain undecided and uncommitted till suffrage has announced the safe way. Educated men are the natural sources and guides of popular opinion, and they are bound to stand forth boldly, to battle with prejudice and breast the inundation of passion, though at some risk of being swept away by its fury. The principles of the educated, active influential men of every community, generally become its public sentiment. On this account it was that the laws of Athens held that any citizen was an enemy to the state, who remained a neutral in any important crisis of question of general interest. The Redeemer of the world has given to this equitable principle the sanction of religion, and it is only they who confess him before men, whom he will confess before the angels in heaven. Let every one who would not become a mere puppet and time-server, beware of feeling more solicitude for promotion than he does for his principles. If they are to be put down, it is a misfortune and a snare to risk, and he should blush, and suspect himself a knave, who is conscious of grudging the sacrifices which it may cost him to be an honest man. No valuable ends besides those of self-interest or profligate ambition, can ever be secured by such dishonorable successes; and any but

a weak or unscrupulous man will prefer to bide his time, and wait for more auspicious days, when God, whose attributes ever side with the right, will pluck its drowned honors from the deep, and make the conscientious and the brave sharers in its triumphs.”

A Sunny Spirit.

How beautiful it is! A spirit of cheerfulness and readiness to enjoy, of genial humor, of warmth, and gentleness, and hopefulness of feeling, of charity and kindness, of peaceful faith, of brightness of fancy and clearness of thought, and the joyful appreciation of all that is beautiful! What a charm such a spirit sheds about its possessor! How tranquil and how happy are the family circles amid which it prevails! How does it make the common words of the soul which it pervades as musical in their flow as brooks in June! How sweetly does it retain its serenity against the strong impulse of opposition! How does it enlighten that portion of life which is overhung and shadowed by sorrow or by peril! How does it imbue with beauty the literature or the art of the mind that is its dwelling! How does it convert even the infirmities of old age, which it cannot dissipate, into occasions of pleasant remembrances and pleasanter anticipations; as the sun at evening lines the thickest clouds with pearls, and edges their masses with golden sheen! And how does such a spirit, as the evidence and the result of faith in Christ, and of delightful trust in our Divine Father, correspond with all that is sublime in holiness, and grand in self-devotion, and powerful and uplifting in belief of the truth? How does it find its fitting and natural consummation after life's day is gone, amid the rest and peace of heaven!

Who would not have “a sunny spirit?” that charming effluence of Christianity; that sweetener of life; that beautiful essence, pervading our thoughts; the fruits of gentle submission to the Divine wisdom; that shadow of God's home, as Plato said the light was of his body! No felicity of organization, no effect of the will, no friendly guidance and education alone can give it—can render it perfect, and make permanent. But in Christ Jesus, through faith in him, and the reception of his spirit, and joyful trust in his redemption, we may all find it.—*Independent*.

REGENERATION.—Regeneration is the recovery of the moral image of God upon the heart; that is to say, to love him supremely and serve him ultimately as our highest end, and to delight in him superlatively as our chief good. This recovery, however, is but begun on earth; it is gradually improved in the progress of sanctification, and shall be fully completed at the resurrection of the just. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature, and in order to obey it perfectly, no part of our inward affection or actual service ought to be at any time, or in the least degree, misapplied. This is the case with no mere man, while he continues in the body. But regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite.

The Letter and the Spirit.

BY PROFESSOR DUSH.
(Continued from our last.)

We cannot here go at length into the subject, but as the doctrine of the metaphor, as laid down by Mr. L., is made to cover very much of the ground involved in the discussion, we shall advert for a moment to one or two of his leading principles on this head.

“If Jacob, Israel, and my people, do not mean the Israelites, but are mere metaphorical names transferred from the persons they literally denote, then we are left in total ignorance who the persons are of whom the prophecy treats; for it is nowhere affirmed that the persons to whom those names are applied, are not the people of Israel, but some other nation or class. And that consideration demonstrates that they are not used metaphorically; as it is an invariable law of that figure, and the person or thing to which it is applied is expressly designated as its subject. If one of our nature, for example, is denominated a lion; it is *man* that is said to be a lion. If one of a *peculiar* employment, as the military profession, it is a *warrior* that is said to be a lion; if an individual, it is *Judah*, or *Cesar*, or *Washington*, to whom the name is applied. And without such a specification, there would be no knowledge,

who or what it is, that a metaphorical name is employed to denote. The supposition, therefore, that these names are used metaphorically, is inadmissible, as it is against the law of figure, and would at once deprive the prophecy of all intelligibility, and render it hopeless to attempt its explication.”—*Theol. & Lit. Jour.*, No. IV., p. 589.

“The next figure, the most frequently used, the most important, the most intricate, and the most often misunderstood, is the metaphor, which differs from the simile, however, in nothing except that it directly ascribes to agents and objects, the natures, characteristics, or acts of other beings or things, which in the comparison are employed for their illustration.—Thus it is said of our race in one relation, ‘Man is a tiger;’ in another, ‘All flesh is grass.’ Solomon says of wisdom, ‘She is a tree of life to them that lay hold upon her;’ and God said to Jeremiah, ‘I will make thee unto this people a fenced brazen wall.’ It is said of Jacob, ‘Behold, I have made thee a threshing wain; a new corn drag;’ and of Zion, ‘Thou shalt be a beautiful crown in the hand of Jehovah, and a royal diadem in the grasp of thy God.’ It is said of a ship, ‘She flies;’ and of a boat, ‘She gallops over the waves.’ Now in each of these metaphors, and in all others, the agent or object to which the figure is applied, is expressly named. It is man, wisdom, Zion, a ship, or a boat, of which the affirmation is made,—not some unmentioned agent or object. The subject of the proposition is not left to be ascertained by interpretation, as the agent or object represented in symbolization is. There would be no means of determining from the mere predicate what the agent or thing is of which it is affirmed. It cannot be inferred with certainty from the verb fly, that it is a ship to which the act denoted by that verb is ascribed; nor from the word gallop, that it is a boat that is said to mount over the waves with the motion which that verb expresses. The subject of the metaphor is always explicitly named.”—*Id.*, No. III., p. 360.

The canon here very distinctly announced is that the subject of the metaphor is always expressly named—that it is not left to be ascertained by interpretation as in the case of symbols. A principle so confidently and self-evidently or susceptible of ready and abundant proof. In both respects, however, it is sadly deficient. The simple illustrations he has given may conform to the rule, but in hundreds of instances it will not hold. Take, for instance, the following (Jer. 5:5,6): “I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them; a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their backslidings are increased.” The lion, the wolf, the leopard here mentioned are used either metaphorically or literally. But will Mr. L. affirm the latter? Does he suppose that the great men of Jerusalem, who had known the way and the judgment of the Lord, but had transgressed and backslidden, were really threatened with being torn to pieces by ravenous wild beasts? If it be so here, the same would seem to be intimated in the preceding chapter (4:6,7): “Set up the standard towards Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant.” Yet here the lion is so paralleled with the “destroyer of the Gentiles,” that it is clearly to be taken as what Mr. L. would call metaphorical term. In like manner the lion that was to slay the apostate great men is beyond question metaphorical also, denoting some evil agency by which their backslidings were to be punished. It is clear, therefore, that in this case the rule does not hold, that the subject of a metaphor is in all cases explicitly named, and is not left to be ascertained by interpretation. Some kind of interpretation is absolutely indispensable to determine what is meant by the animals here mentioned.

But again we are mystified by the author's use of the term “subject,” in this connection. What would he have us understand by the *subject* of a metaphor, which is “always expressly named?” If we say that a “ship flies over

the waves,” the subject of the metaphor is the subject of the predicate. But in prophetic language this will not always hold. Thus, in the passage above alluded to, the lion is the subject of the predicate “slay,” but that which the lion denotes is the subject of the prediction. Let us take, moreover, one of Mr. L.'s own examples of metaphor, and see how it will fare under the application of his law. Isa. 1:10, “Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.” Here our author expressly avers that the rulers of Sodom and the people of Gomorrah denote the rulers and the people of Jerusalem. Is it not obvious, then, that the real subject of the prediction is not the subject of the predication, and that Mr. L. palpably confounds the two? In fact, another of Mr. L.'s examples confutes his canon. Jacob, or Israel, denotes, he says, that *people* only. But literally these are the names, not of a *people*, but of an *individual*, so that Jacob, or Israel, is not really the subject of what is predicated of him, but the posterity descended from him. We encounter a figure, therefore, where his principle, if sound, would require the utmost literalness of speech. From all this we may learn what judgment to form of the self-evident axiom, that “in metaphorical passages the agent, or object, to which the figure is applied, is the agent, or subject, of that which the prediction, expressed by the metaphor, foreshows.” That is to say, in other words, the subject of the predicate is in all cases the subject of the prediction—a most palpable error, we have shown above, and could easily confirm by additional scores of examples. But we have a few words to bestow upon the remaining axioms. [Note 1.]

VI. “The use of tropical language in prediction, instead of rendering the prophecy obscure and ambiguous, as is usually thought, contributes to its clearness and certainty, just in proportion to the number, strength, and splendor of the figures.”

This we will accept, substituting *correspondences for figures*, and we shall fail of our aim if we do not give a better reason for it than has entered into our author's rhetoric or philology.

VII. “Verbal prophecies have no meaning. The agents, objects, and acts, of which those terms are the names, are never, in the same instance, used as symbols, and made the media of the same or another prediction.”

Verbal prophecies, in the diction of our author, are what he regards as unfigured and unsymbolical prophecies, and these, he says, have no meaning except that of which their terms are the media; and by this we understand him to assert that they have no other than a literal meaning. We should be pleased to know under what head Mr. L. would class the following: Mal. 4:5, 6, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts,” &c. This is thus interpreted by the Lord, (Matt 11:13, 14), “For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come.” If our author will admit the Lord himself as a competent expounder of his own Word, we are at a loss to perceive how he can refuse to concede that a verbal prophecy may have some other meaning than that which the literal terms convey. As to the remaining part of the canon, as it merely affirms that literal terms are not at the same time symbolical, that is, in his sense of symbols, it is of too little consequence to our purpose to call it in question, and we let it go for what it is worth. [Note 2.]

VIII. “Symbolical prophecies have no meaning but that of which their symbols are the media. The language in which they are described is never, in the same instance, the media of the same or another revelation.”

The formal annunciation of this axiom would seem to imply that somebody had held the contrary. As a general rule, we have never conceived that any one could differ from our author. We have never heard of any one, who questioned that Daniel's vision of the four beasts, for instance, had one definite and exclusive signification could it be ascertained. What that signification is, is indeed a point of various and conflicting speculation; but expositors have usually been agreed to admit that one symbol has but one meaning in one place.

These, then, are the axioms and laws under the guidance of which, according to our author, “we shall find no difficulty in determining whether the prophecies foreshow that the Israelites are to be restored to their land, re-

organized as a nation, assume their ancient relation as God's chosen people, and subsist there as such forever." For ourselves, we find no difficulty in determining just the contrary to what this theory sets forth, and in our next shall proceed to give the reasons of our conclusion in connection with the grounds of our rejection of Mr. L.'s and every other view except that of the New Church. [Note 3.]—(To be continued.)

Note 1.—There is some show of reason here; but then both parties have overlooked an important rule, instanced by Mr. MILLER—that the Bible, being its own expositor, when it has once explained a particular figure, we need be at no loss, on the occurrence of the same figure, to give it a like application, even if no particular explanation occurs in its immediate connection. As unexplained symbols are to be understood in accordance with the law of symbols; so are unexplained figures to be understood in accordance with the laws of their kind.

Note 2.—This comes within Mr. MILLER's rule of the Bible being its own expositor.

Note 3.—As all parties seem to be well agreed respecting this point, we wait for farther developments; for the present, contenting ourselves with Mr. RITCHIE's famous expression, *Nous verrons*.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 8, 1849.

The Second Angel.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And another angel, a second, followed, saying, She is fallen! Babylon the great is fallen! She made all nations drink of the wine of the wrath of her fornication!"—Rev. 14:8.

identified with the woman on the scarlet-colored beast. On her forehead was written, "Mystery, Babylon the Great," &c. As in the 12th chapter the woman clothed in the sun symbolizes the church, so the woman of the 17th must symbolize a church, of a character corresponding with the characteristics of the symbol. These will be more fully considered in connection with that chapter. As the woman is seated on the scarlet-colored beast, she must be sustained by the political powers symbolized by the beast. Her fall cannot be her destruction; for she exists subsequent to this. It cannot be her corruption; for this constitutes her the Babylon. There is but one other sense in which Babylon can fall; and that is in the loss of power. Rome fell when its power departed—when it was subverted by the barbarians of the north. The Babylon of the Chaldees fell when BELSHAZZAR was slain, and DARIUS the Median took the kingdom. The fall of the mystic Babylon must be of a corresponding kind—a fall from its position, its seat on the beast. The angel announcing its fall symbolizes the instrumentality which announces the fall of the corrupt church from its position by the beastly governments. The reason of her fall is because of her corrupting the nations with the wine of her fornication—of her illicit connection as a part of, and sustained by, the kingdoms of this world—making her aggrandizement, and not that of her Master, her primary object.

The Papacy is now sustained only in part by the European powers. Her fall in full would seem to be the entire loss of temporal power, and the loss of all support by the civil powers of the fourth beast. In this view of it, the condition of the Papacy would be a marked condition—a way-mark in the fulfilment of the prophetic visions.

THE THIRD, OR WRATH-DENOUNCING ANGEL.

"And another angel, a third, followed them, saying with a loud voice, If any one worship the wild beast and his image, and receive his mark on his forehead, or on his hand, even he will drink of the wine of the wrath of God, which is poured unmingled into the cup of his wrath; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth forever and ever: and they have no rest day or night, who worship the wild beast and his image, and whoever receiveth the mark of his name! Here is the patience of the saints; here are those, who keep the commandments of God, and the

faith of Jesus. And I heard a voice from heaven, saying, Write, Happy the dead, who die in the Lord, from henceforth! Yea, saith the Spirit, that they may rest from their toils; and their works go with them."—Rev. 14:9-13.

As the preceding angels symbolize instrumentalities inculcating the teachings enunciated by the symbols, so must this symbolize a like instrumentality, denouncing the threatenings of JEHOVAH against the worshippers of the beast and image. As this angel follows those, its agency is exercised at a period subsequent to that of theirs.

The worship of the beast, we learn by Rev. 13:4, consisted in saying, "Who is like unto the beast? and, Who is able to make war with him?" The word προσκυνεω (proskuneo), here rendered *worship*, is thus defined by ROBINSON: (*avrew*, to kiss)—to kiss towards any one, i. e., to kiss one's own hand, and extend it towards a person in token of respect and homage." It is the term used to denote *homage* due to God, and is in no place rendered by anything except that which is equivalent to worship. It therefore implies a state of mind indicative of implicit trust, confidence, and regard. When exercised towards an inferior object, it is bestowing on it the affections and confidence which are alone due to God. No man who thus worships the creature can worship the Creator. Those who supremely adore the Creator, cannot exercise this worship towards a creature. As Christians, we feel that there is no being like unto God,—that none can war with him. He can create, and He destroy, and all things are in accordance with his purposes. When the enemy thinks to prevail against Him, and attempts to pass beyond his permitted bounds, God says to him, "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." He is invincible. When we put our trust in an arm of flesh, or trust in the horses of Egypt, instead of trusting in the living God, we dishonor Him. When we attribute to any created object the qualities which belong to God alone, we worship the creature instead of the Creator. If we regard human governments as able, of their own power, to effect any desirable end, or as invincible against aggression, we are giving to such governments homage which is due to God alone: we worship such civil power. And if we regard any ecclesiastical body as infallible, or as we give to such ecclesiastical body an homage which is alone due to God and his Word. When men on trial for *heresy* appeal to the Word of God, and are denied such appeal, being brought down to the standard of some creed, and condemned for doing violence to the creed, an homage is bestowed on such creed as amounts to a dishonor of the Word. The worship of God is incompatible with any deference to a human civil or ecclesiastical power, which compels a violation of the dictates of conscience. To go counter to its dictates at the command of any such, is to worship such power; and to confess the authority of such would be to receive its mark. The early Christians chose death in preference to denying their SAVIOUR at the bidding of the emperor. They chose a martyr's grave in preference to yielding obedience to the image of the beast. Christians in every age have always denied the right of any human power to dictate in matters of conscience. When the first beast enacted a royal statute that whosoever should ask any petition of any god or man for thirty days save king NEBUCHADNEZZAR, he should be cast into the den of lions, DANIEL, the Prime Minister of the Court of Babylon, regarded it not. He worshipped a higher power than that of the beast. Trusting that his God whom he served was able to deliver him in any emergency, he continued, his windows being open in his chamber towards Jerusalem, to kneel "three times a day, and prayed, and gave thanks before his God, as aforetime." When DAVID, the monarch of the thousands of Israel, for a moment forgot his allegiance to God, and thought to learn the greatness of his power by numbering Israel, he brought a plague on the people until he was forced to exclaim, "Let thy hand, I pray thee, O Lord my God, be on me and on my father's house, but not on thy people that they should be plagued." When the proud monarch of Babylon congratulated himself on the greatness of his power, and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" the kingdom departed from him, he was driven from men to abide with the beasts of the field, did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. But when PETER and the other apostles were charged not to teach in the name of Jesus, they hesitated not to reply to the

Jewish rulers, "We ought to obey God rather than men." In like manner the three worthies, when commanded to worship the golden image that NEBUCHADNEZZAR set up, said to the king, "We are not careful to answer thee in this matter: the God we serve is able to deliver us; and we will not worship the image which thou hast set up."

As the angel uttering this cry follows the proclamation of the fall of Babylon, it implies that after its fall it still exists, and that men are in danger of worshipping the civil power and the Papacy so as to incur the malediction of heaven. A specimen of this is seen in the confession of Padre VENTURA. Having published some writings highly objectionable to the Papacy, and which were anathematized and condemned by the "Sacred Congregation," he promptly makes his submission, "rejecting and condemning all and every doctrine, principle, expression, and word, which in the proscribed publication, or in all his other writings have been, or may be found, contrary to the teaching of the Holy Catholic Apostolic and Roman Church, which alone is true: and finally declares, that in that communion, at whatever cost, he intends and hopes to die."—*London Tab.*, Sept. 29th.

Here we see a deference paid to an ecclesiastical power which nothing but infallibility can demand.—Do we not frequently see the same deference paid in kind, though not in degree? How many are held from investigating truth, because it is unpopular! or turn their backs upon it when they begin to see the force of the evidence, for fear of losing political or ecclesiastical cast! How many have allowed a sneer to turn them away from the doctrine of the Second Advent! Such have paid a deference to a sneer, which was due from them to the word of God. At this period it is important that we be untrammelled by any human opinions, and that we each and all go to the Scriptures of truth, and there read the words of inspiration; employing lexicons, commentaries, and traditions, only as servants to collect evidence—"remembering always that the strongest evidence lies in the text itself." There is a sacredness about the letter of the word, with which it is dangerous to trifle.

There are those who are looking to Fourierism, and to the establishment of republican governments in Europe, to accomplish the very things which God has said he will accomplish. They look to these political overturns as the fulfilment of the glorious promises respecting the establishment of the kingdom under the whole heaven. They substitute their carnal notions in the place of God's declarations.—Others look to the accomplishment of the same results by ecclesiastical instrumentalities. Let not God be dishonored by our looking for anything less than the kingdom, as the fulfilment of his word.

Against those who worship any power less than JEHOVAH, the most fearful denunciations are uttered; they are to drink from the cup of God's indignation the unmixed wine of his wrath. This punishment befalls them after the close of probation; for they are to be tormented in fire and brimstone before the holy angels and before the LAMB; the smoke of their torment ascendeth forever and ever, and they have no rest day nor night. These expressions of the intensity and duration of their punishment appear not as symbols: they are no part of what JOHN saw in vision, but are the words of the angel. If it denotes merely that the instrumentality which forbids the worship of antichristian combinations, shall teach such a punishment as the consequence of such worship, it will follow that this instrumentality, whatever it may be, will possess Scriptural views of the duration of future punishment. The text, however, gives evidence not only that such is the teaching of the symbolized instrumentality, but that this teaching will be only a faint presentation of the horrid reality which will overtake the finally impenitent. The language expressive of the duration of this punishment is as expressive as that which indicates the eternity of the kingdom to the righteous. We should no more dare to limit the eternity of the one than of the other. "Day and night" is a phrase common in the East, denoting all time, continually, unceasingly. No stronger phrase, to express without intermission, exists in the English language. When we reflect that the curses contained in this book are spoken against those who add to the words of this prophecy, we should remember that the unmixed wine of God's wrath here spoken of, is one of the curses predicted.

In contrast with the end of the wicked, is the rest of the righteous. We are brought down to the patience of the saints, i. e., to the manifestation of the blessings resulting from it. The dead who die in the Lord are henceforth to be blessed—not those

who die henceforth: the blessing is henceforth from that point of time. They now rest from their labors, and their works follow them. Those who regard death as the gate of endless felicity, have small conception of the importance of the resurrection in consummating the happiness of the redeemed. It is then that death is swallowed up in victory. It is then that immortality is swallowed up of life. How striking the contrast here between the ultimate condition of the righteous and the impenitent! The former rest from their labors; the others have no rest day nor night. The first are blessed from henceforth; of the latter, the smoke of their torment ascendeth forever and ever. The former attain to glory, honor, and immortality—eternal life; the latter have their portion in the lake of fire and brimstone, which is the second death—where their worm dieth not, and the fire is not quenched. Impenitent sinner, God may mean what he says; and if you can fritter away the import of the language of inspiration now, what will be your condition then!

The Saints after Death.

When death shall have disencumbered, and set us free from all sorts of distempers, and brought us into the state of perfect and perfected spirits, how delectable will that society be, when all shall be full of divine light, life, love, and joy, and freely communicate, as they have received freely! How pleasant will it be to sit down with Abraham, Isaac, and Jacob, in the kingdom of God! To converse with angels! those wise, kind creatures, so full of profound knowledge and benignity; instructed by long, uninterrupted experience and observation of the methods of the Divine government and dispensation; highly pleased with our accession to the general assembly, that rejoiced in the conversion of a sinner, whereby but one was hereafter in due time to be added, much more in the glorification of so many that are now actually added to them! What delightful communings will there be of the mysteries of nature, of the methods of Providence, of the wonders of grace, of the deep and hidden counsels of God! In what part it shall be agreeable to His wisdom and good pleasure, to let them appear and stand in view.

The conferences at the transfiguration made the transported disciples say, "It is good to be here," when the glory which, while it oppressed, pleased them. Though this was but a transient view. But above all that is conceivable in that other state, how delectable will their society be in worship!—in their unanimous adoration of the ever-blessed God, Father, Son, and Spirit. In how pleasant eternal raptures of delight and praise will all those excellent creatures be, that inhabit and replenish the vast realms of light and bliss; when all behold how the several kinds of being, light, life, excellency, and perfection, by a perpetual efflux, spring from the first, the Fountain of all being, the Parent of so glorious and so numerous a progeny, all God-like, and bearing the bright image of their Father! O, the inexpressible pleasure of this consociation in worship, perpetually tendered with so absolute a plenitude of satisfaction in the dueeness of it, and the gustful apprehension of what those words import—Worthy art thou, O Lord!—each one relishing his own act, with just self-approbation and high delight; heightened by their apprehended perfect unanimity, and that there is among them no dissenting voice. Whence it can be but to worship God in spirit and truth must be to enjoy Him; and that he is under no other notion, the more satisfying object of our enjoyment, than as He is the object of our worship. What room or pretence is there now left for unwillingness to die, on the account of relatives we have been wont to converse with in this world, when such an exchange as this is to be made by dying?—*John Howe*.

The foregoing has been the rounds of the religious papers within a few months past, and is a very fair expression of the popular view respecting the condition of the saints after death. It, however, we believe, is not only erroneous, but prevents those who entertain it from looking with interest for the personal advent of CHRIST, as revealed in the Scriptures.—It places death in the place of the resurrection.

If an exchange like the above is to be made by dying, then death, instead of being an enemy, comes to us in the garb of a friend. If so, it is no more the last enemy, for the destruction of which we should devoutly pray. The view which the majority of Christians take of the condition of departed saints, leads them to look for little or no benefit to result to them from the resurrection. Their state previous to the resurrection they regard as fully equal to their subsequent condition. With that view death, instead of the resurrection from the dead, is the object of earnest desire; and the resurrection is quietly acquiesced in as an event of very little moment. It is not the subject of earnest prayer, or of ardent expectation; they become indifferent to it, and consequently such a belief is of a dangerous tendency. Do those who entertain it realize the total absence of all Scriptural support for such a view? PAUL indeed assures us, that when we are absent from the body we are present with the Lord, and that to depart hence is far better than to abide here in the flesh, which we cheerfully grant. But let this and kindred passages

be compared with those which speak of the joy to be attained at the resurrection from the dead, and all must see that while it is a solemn thing to die, the resurrection from the dead is the great event which ushers us into the crowning glory of our existence. It is worthy of remark, that when PAUL speaks of being only "absent from the body," he merely says, "We are confident and willing rather to be absent from the body and to be present with the LORD." But when he speaks of receiving his resurrection body, he exclaims, "For in this we groan, earnestly desiring to be clothed with our house which is from heaven: if so be that being clothed we shall not be found naked." And he adds: "For we that are in this tabernacle do groan, being burdened: not because we would be unclothed, but clothed, that mortality might be swallowed up of life." While he looked forward to the resurrection with the most earnest desire, he is willing to depart and be with CHRIST, which, in comparison with the present state, he merely speaks of as "far better." The resurrection he regards as something more than gain, or as far better: he calls it "the glorious liberty of the children of God," for which they groaned and travailed in pain, waiting for it with earnest expectation. The idea of glorification at death was not taught by the apostles, or entertained by the primitive church.

The Psalmist makes no mention of the happiness he shall receive at death; but he says, "I shall be satisfied when I shall awake in thy likeness." His eye was fixed on the resurrection for the consummation of his hopes. It was to the resurrection that DANIEL looked, when he saw MICHAEL "stand up." And he says that at that time his people shall be delivered, every one that shall be found written in the book. It is then, that he testifies that "the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." It is when death shall be swallowed up in victory, that ISAIAH testifies, that the LORD God will wipe away tears from off all faces. It is then that the LORD of hosts shall make unto all people a feast of fat things, a feast of wines on the lees, well refined. This cannot be applied to the death of the righteous, as many do apply it, and as we have heard it applied when the good man has been laid in his grave; for the apostle testifies (1 Cor. 15:54-56) that "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass this saying that is written: Death is swallowed up in victory. (See Isa. 25:8.) It is therefore not to death, but to the resurrection, that the prophet has reference. It is to the resurrection that MALACHI refers, when the Sun of righteousness shall arise with healing in his wings.

The New Testament writers make no allusion to reward at death. The resurrection is the theme of all preaching. "Ye shall be recompensed at the resurrection of the just," said the SAVIOUR when referring to the reward which should be the portion of those who invite to their feasts the poor, and the maimed, and the halt, and the blind, who cannot recompense them here. And he says it is those who shall attain that world "and the resurrection from the dead," who shall "be equal to the angels." They are not to be equal to the angels at death, but at the resurrection from the dead. PAUL assures us (Heb. 12:40) that those who before his day had died in faith had not been made perfect, God having provided some better thing for us, that they without us should not be made perfect. The apostle's doctrine, that all believers are to be perfected together, is agreeable to CHRIST's declaration, who told his disciples that they were not to come to the place he was going to prepare for them, till he returned from heaven to carry them to it: John 14:3—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." That the righteous are not to be rewarded till the end of the world, is evident from CHRIST's words: Matt. 13:40, 43—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." In like manner St. PETER has told us, that the righteous are to be made glad with their reward at the revelation of JESUS CHRIST, (1 Pet. 4:13,) and that when the Chief Shepherd shall appear, that they are to receive a crown of glory that fadeth not away.—1 Pet. 5:4. He also testifieth (1 Pet. 1:4, 5), that those who are begotten again "unto a lively hope by the resurrection of JESUS CHRIST from the dead," have "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

JOHN tells us that "when He shall appear, we shall be made like him; for we shall see him as he is."—1 John 3:2. In Rev. 6:9-11, he informs us that he saw in vision, "under the altar, the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O LORD, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." They did not, then, receive their reward at death, but are waiting for the resurrection, that they without us should not be made perfect. In Rev. 11:18 we also learn that it is when the time shall come that the dead are to be judged, that reward is to be given to God's "servants the prophets, and to the saints, and to them that fear thy name, small and great." And it is then that the revelator testifies that God will "destroy them that destroy the earth." And he farther testifies (Rev. 19:9), that it is when the marriage of the Lamb is come that they are to be blessed who are called to that supper.

PAUL testifies (2 Tim. 4:8), that "the crown of righteousness" laid up for him, "which the LORD the righteous Judge will give," not only him, "but unto them also that love his appearing," is to be given "at that day"—the day when CHRIST appears. And although he admits that it is gain to die, to depart hence and be with CHRIST, knowing that when we are absent from the body we are present with the LORD, yet he speaks of death with no ardent desires, he only speaks of being "willing" to die; but when he refers to the resurrection, how different are his emotions: he groans, "being burdened," not that he "would be unclothed, but clothed upon, that mortality might be swallowed up of life." His great desire is not to die, but to be raised from the dead—to have part in the first resurrection.

Even the SAVIOUR, who went and preached to the spirits in prison (1 Pet. 3:19), did not ascend to the Father during the burial of his humanity in the sepulchre of JOSEPH of Arimathea; for he said at the crucifixion, to the penitent thief, "This day shalt thou be with me in paradise"—the resting-place of the righteous in Hades till the resurrection,—and on the third day, after his resurrection, he testified that he had not yet ascended to the Father. That the soul of CHRIST went to Hades,—which Dr. DODDRIDGE says was "put for the state of separate spirits,"—is also evident by the language of PETER (Acts 2:30), who applies to him the prediction of DAVID, "who being a prophet," and "seeing this before, spake of the resurrection of CHRIST, that his soul was not left in Hades, neither did his flesh see corruption." It was in Hades, the world of spirits, that the rich man lifted up his eyes and saw ABRAHAM and LAZARUS afar off,—so that they only went to the same place of the departed, although separated from the portion occupied by the wicked, by the intervention of a great gulf.

It is very clear from the testimony of JUSTIN MARTYR, that those in his day who believed in the ascension of the saints to heaven at death were not regarded as Christians by the orthodox. He says:

"If, therefore, you fall in with certain who are called Christians who confess not this [truth,] but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that, immediately they die, their souls are immediately received up into heaven, avoid them, and esteem them not Christians."

The above was quoted a short time since by one to prove his belief that the dead are unconscious.—We corrected it by quoting the following from JUSTIN; and are pained that the misrepresentation of his views was not corrected. JUSTIN farther says:—

"However! I affirm, that no soul perishes entirely, or is annihilated; for that would really be good and joyful news to the wicked. What then? why, that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of the great day of judgment. So that those which shall be judged worthy to appear before God, shall not die any more; but these shall be punished so long as it shall please God to suffer them to exist, and to punish them."

Mr. BROOKS, in speaking of those who hold to the error of the saints' ascension to heaven at death, says:

"Irenæus ranks them, in his work against Heresies, (lib. v.) as among the heretical; and the testimony of the church is uniform on this point, (if we except some questionable passages in Cyprian,) down into Popish times: and it was indeed the general opinion of the Greek and Latin churches, down to the Council of Florence, held under Pope Eugenius IV., in 1439. A passage from Bishop TAYLOR's 'Liberty of prophesying,' (sect. viii.) will set this matter in a clear light. When showing how doc-

trines of antiquity were sometimes contradicted in subsequent ages by councils, or by some ecclesiastic of power or popularity, he says, 'That is a plain recession from antiquity, which was determined by the Council of Florence—*piorum animas purgatas, &c., mor in celum recipi et intueri clare ipsum Deum trinum et unum sicut est*; (that the souls of the pious, being purified, are immediately at death received into heaven, and behold clearly the triune God just as he is;) for those who please to try, may see it dogmatically resolved to the contrary by Justyn Martyr, Irenæus, Origen, Chrysostome, Theodoret, Arethas Cæsariensis, Euthymius, who may answer for the Greek church. And it is plain that it was the opinion of the Greek church, by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Council, where the Latins acted their master-piece of wit and stratagem,—the greatest that hath been till the famous and super-politic Council of Trent. And for the Latin church, Tertullian, Ambrose, Austin, Hilary, Prudentius, Lactantius, Victorinus, and Bernard, are known to be of opinion, that the souls of the saints are in *aditis receptaculis et exterioribus atriis*, [in private receptacles and in more outward courts,] where they expect the resurrection of their bodies, and the glorification of their souls; and though they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection."

"The stratagem employed by the Romanists, to which Bishop Taylor alludes, is, I suppose, the fact recorded in the history of this Council, by Creighton, who wrote in 1660, and in 'Geddes' Introductory Discourse to Vargas's Letters,' who state, that the Pope first inveigled the Patriarch of Constantinople, and some of his clergy, to meet him at a Council at Ferrara, which he then adroitly adjourned to Florence; and when the Greek ecclesiastics pleaded inability to bear the charges, he actually defrayed all their expenses himself. The Patriarch died at Florence, and the Greek church (according to Gaspar Pencerus) not only disowned the acts of the clergy present, but excommunicated them, and denied them Christian burial."

"The early Reformers maintained the primitive faith on this point, plainly perceiving that the object of the Papists was to help forward the doctrine of purgatory and invocation of saints. Thus Tyndal, disputing with the Papists, says: 'If the souls be in heaven, tell me why they be not in as good case as the angels be! and then, what cause is there of the resurrection?'—p. 324, Works by Fox. And afterwards, in reply to More, who objects against Luther, that his doctrine on this point encouraged the sinner to continue in sin, seeing it so long postponed the ultimate judgment, Tyndal says: 'Christ and his apostles taught no other, but warned to look for Christ's coming again every hour; which coming again, because ye believe it will never be, therefore have ye feigned that other merchandize.'

"Calvin, also, in his 'Psychopannychia,' replies thus to another objection against this doctrine: 'I answer, that Christ is our Head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be inverted and preposterous. But we shall follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty.'—p. 55."

"It is greatly to be lamented that the Protestant church of a later period should have fallen into the errors of the Papists on this subject; (abating the distinct acknowledgment of purgatory;) errors, the adoption of which has done more than any other thing, perhaps, towards withdrawing from the Church the lively expectation of Christ's advent."—*Literalist*, vol. 3, pp. 52, 53.

The famous Bishop BURL says, that the doctrine that the saints at death do not attain to the "consummate perfect beatitude of the kingdom of heaven with which they are to be crowned and rewarded in the resurrection," is "the plain doctrine of the Holy Scriptures, and of the church of CHRIST in its purest and best ages." Bishop PEARSON testifies, that such "will appear to have been the general judgment of the church." The learned and pious Bishop TAYLOR affirms, that the Scriptures teach that "the confirmation of the saints' felicity shall be at the resurrection from the dead." Dr. WHITBY argues, that the final "happiness of the righteous does not take place till after the judgment at the great day." He considers "the immediate ascent of the soul to heaven after death, as an heresy, contradicted by Scripture, and by the faith of the primitive ages,"—to prove which, he quotes numerous passages from the earliest Christian writers. The learned BINGHAM says, "It was the sense of the primitive church," that the soul does not attain a "perfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and, by the last judgment, be established in an endless state of consummate happiness and glory." DODDRIDGE refers to the perfection which the saints of old do not yet enjoy, but which they will inherit with us, to the glory of the resurrection state: interpreting the words, "they without us might not be made perfect," of God's "purpose to bring all his children together to the full consummation of their hopes in CHRIST JESUS, his Son, at the time of his final and triumphant appearing." WHITBY says of the same text, referring to their reward, that "they were not to expect it till the day of judgment." MACKNIGHT, WESLEY, and many others, advance the same opin-

ion. The arguments of Dr. CAMPBELL on this point are very satisfactory. Bishop PEARSON denies that the early Christians believed that the souls of any would "enter into heaven before the resurrection." And he adds, that "the most ancient of all . . . whose writings are extant," did not believe the departed saints "to be in heaven yet, nor ever to be removed from that place in which they were before CHRIST's death, until the general resurrection."

From the above testimony we cannot resist the conclusion, that the Scriptures conclusively teach that reward comes with the resurrection—that as PETER testified of the Psalmist that "DAVID is not yet ascended into the heavens," so is the language of our LORD true of all men, that "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." Not even ENOCH and ELIJAH, who were translated, and one of whom "went up by a whirlwind into heaven," can have gone to that heaven to which CHRIST testified no man had ascended; for that would contradict the assertion of our LORD. They are included by the apostle with those who have not received the promise, and who without us cannot be made perfect," (Heb. 11:40,) and must, therefore, be waiting for "the redemption of the purchased possession."

As the righteous do not receive the full measure of happiness till the resurrection, so the wicked do not receive the full measure of their punishment till then. "God spared not the angels that sinned, but cast them down to Hades, and delivered them into chains of darkness."—2 Pet. 2:4. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude, v. 1.

The resurrection, it must be admitted, is the great point of interest throughout the whole Bible. It is the period to which the eye of the church has been in all ages directed. Around it cluster all the hopes and the glory of the Christian. It is the consummation of the great plan of salvation. Without it the Christian would be very imperfect. How unscriptural, then, it is, to speak in the popular language of the day, of the saints passing at death to the enjoyment of angelic felicity—thus destroying alike the necessity for, and the hope of the resurrection. It is very important that we possess clear and Scriptural views of truth, and that we occupy that middle ground, the favored vale in which truth resides, which is alike removed from opposite extremes.—May God keep us all in the truth, and give us and our readers an abundant entrance into his everlasting kingdom, AT THE RESURRECTION FROM THE DEAD.

LOST IN THE CHURCH.—"It is a fearful thing to be lost amid the darkness of heathenism, far away from Sabbaths, and sanctuaries and Bibles, and the sound of the church-going bell—so far beyond the farthest outskirts of Christendom, that rumor hath not carried there even the name of Jesus, or the word of salvation; but a deeper, darker wo is his, who is lost in the church, and sits dead before minister and altar, on the seat hallowed by the late presence of the departed pious, the Bible leaves behind him, marked with texts and tears. There are such in all churches—dead souls at the altar of the living God—lost souls at the Redeemer's feast and table. It was an Egyptian custom, at festal banquets, to introduce a corpse, and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eye-balls fixed their dead stare upon the guests, but the light of life in which those eyes once swam, was extinguished forever. In such a presence the festivities proceeded. In such a presence proceed often the festivities of Zion. I have seen the corpse, at the sacramental supper, alone dead amid the guests of Jesus. Not a tear on the cheek, nor a quiver of the lip, when Jesus showed his wounds. The dull, dead, unlighted eye never sparkled, the bosom heaved not, the entombed tongue clove to the roof of his mouth, amid all the outbreak of a Saviour's love and tenderness! Do I speak in figure? I only give a Bible application, and, alas! figures are inadequate to set forth the entire melancholy of the case.—*Exch.*

NEW WORK.—"Questions on Bible Subjects, designed for the use of Sunday Schools."—This is designed as a companion to the "Questions on DANIEL," and is of the same sized page. It is designed to give our children, and the world at large, a synopsis of our views of the great plan of redemption. Price, 10 cts. single; \$1 by the dozen per quantity.

Correspondence.

JOY COMETH IN THE MORNING.

"Until the day break, and the shadows flee away,
I will get me to the mountains of myrrh, and to the
hill of frankincense."—Cant. 4:6.

O when will come the time of rest
For weary pilgrims, sore distress'd!
When will the mourners end their grief,
And filled with joy, have full relief?*

O, when will come the jubilee,
When all the righteous shall be free,—
When they dominion shall obtain
O'er foes by whom they now are slain!†

When will the New Jerusalem
Appear all beauteous as a gem,
And with its river clear and pure,
To all eternity endure!‡

When will the ransomed of the Lord
Return to Zion, thus restored,—
To sing of mercy and of grace,
Which brought them to this happy place!§

It will be at the dawn of day,
When evening shadows flee away,—
When Jesus comes in glory bright,
To end the Christian's dreary night.

Till then mine eyes will rest upon
The hill where my Beloved's gone; ||
He helps me now, and I will pray,
"Come, my Beloved, haste way." J. M. O.

* Ps. 30:5. † Ps. 49:14. ‡ Ps. 46:4, 5 (margin). § Ps. 59:16. || Ps. 121:1, 2.

POSITION OF PROF. WHITING.

DEAR BRO. HIMES:—Having received a few weeks since from Bro. Whiting a copy of a letter written him by Mr. Harvey, the Baptist minister of this place, also his reply to the same; and being permitted to make such use of these communications as I may judge to be conducive to good, I therefore, by the special request of Bro. S. Chapman, as well as of many others, send them to you for publication in the "Herald." I am induced to do this from several considerations: 1. Mr. Harvey has not complied with the request of Bro. Whiting, by reading his reply to the church of which Mr. H. is the pastor. 2. Having read, verbatim, the communications referred to, to the congregation with which I worship, I am accused of dishonesty. 3. It is reported not only in this county, but in neighboring ones also, that Bro. Whiting has given up his Advent faith; this, Bro. Chapman says, he has frequently to contend against where he is now laboring, in Chenango county.

Yours, looking for the blessed hope,

J. L. CLAPP.

Homer (N. Y.), Nov. 23d, 1849.

Williamsburgh (L. I.), Oct. 17th, 1849.

DEAR BRO.:—At our recent tent-meeting (Brooklyn), Bro. Himes placed in my hands your note addressed to him, of Sept. 21st, with a request that I would answer it by writing directly to you. At the same time, I received a letter from Homer, of which the following is a copy:—

"Homer, Oct. 1st, 1849.

"RESPECTED AND DEAR BROTHER:—It will, I trust, be deemed a sufficient apology for addressing you, that views adverse to the Gospel, as once preached here by you, are now strenuously advocated, and are represented to have the sanction of your judgment. Fully persuaded that your sense of responsibility to our great Master, will not allow you to permit the weight of your Christian character, and the influence of your justly-valued Biblical scholarship, to be employed for the advancement of error, I think it proper to apprise you of the use made of your name, and to ask of you a brief expression of your judgment in relation to the views referred to.—The church of Christ, among whom you were once pastor, have ever regarded you with warm affection, and it has occasioned them much pain to hear precious doctrines, formerly advocated by you, now violently denounced in your name.

"The views upon which your judgment is requested, I will state in brief, remarking that there are no authorized articles of faith, and I am compelled, therefore, to give them in the form in which they are commonly reported to be advocated.

"(1.) That the millennial reign of Christ is to be personal:

"(2.) That the second coming of our Lord Jesus is now at hand: (It has been said that he must come in 1850, or the Scriptures be proven false.)

"(3.) That there are to be two resurrections: one of the godly, at the coming of Christ; the other, of the ungodly, after the lapse of a thousand years: and the brute creation are also to be raised:

"(4.) That the dead, in the interval between death and the resurrection, are in an unconscious state:

"(5.) That the wicked are to be finally annihilated:

"(6.) That the churches are all corrupt, and must be abandoned by the godly:

"(7.) That Baptism is not a pre-requisite to communion, but all who choose may partake of it:

"(8.) That the present ministry are unworthy of confidence, being hirelings, and ought to be denounced:

"(9.) That the Lord Jesus Christ is not truly God, as well as truly man; but though partaking of divinity, is inferior to God:

"(10.) That all missionary efforts are to be discouraged.

"It would not be a just statement, perhaps, to say, that your authority has been quoted in support of

each one of these views; but that the weight of your influence goes to support them as a whole, and you are claimed as with those who uphold them.

"Now, my dear brother, I may be in error, but I have supposed that you adhered to the views commonly held by Baptists—with this difference, that you held the personal reign of Christ, and the speedy approach of his second coming,—views which some learned and godly men have held in all ages of the Christian dispensation. I have not seen the evidence that you felt it your duty to denounce the brethren in Christ with whom you have labored so many years, or to degrade the holy nature of that blessed Saviour, upon whom our most precious hopes depend. I shall not credit it, unless confirmed by your own word.

"It seems to me, therefore, that a concise statement of your views, upon the points named, would serve important interests—so defining your position, that the weight of your influence might fall in favor only of those views which you deem scriptural, preventing misrepresentations, such as can only cause grief and injury to the dear people of God in whose affections you are still cherished as a servant of Christ, who ministered to them the word of life.—Be assured, that any statement which you may place in my hands, will be used only within such limitations as you may prescribe; and if made public, will be communicated only to such extent, and in such manner as you may direct.

"Affectionately your brother in Christ,

"H. HARVEY,

"Pastor Baptist Church, Homer."

Such is the letter. Presuming it to be genuine—although I am a perfect stranger to the writer—I made the following reply, which I mail along with this epistle.

"Williamsburgh (L. I.), Oct. 1849.

"DEAR BRO.:—Your letter of Oct. 1st is now before me. Although all questions as to religious truth are to be determined by an appeal, not to the sentiments of any uninspired man, but to the word of God alone—still, as your note claims a declaration of my views on some specified points, I have deemed it proper to reply. Permit me to remark, that some of these points as noticed and addressed to me, have excited some surprise, and are of such a character as might well lead to hesitation in a response—not because I hold, or ever held such tenets—but because it is painful to have one, who addresses me as a 'respected and dear brother,' seem to suspect that I need an examination on such topics. Under these circumstances, I say frankly, that there are (in my opinion,) motives influencing you to write that letter, which I can understand, even if they are not avowed on its face. When you say, 'there are no authorized articles of faith'—although you do not refer directly to any men, or body of men—I presume I may understand, that you speak of those who are usually known as Adventists. Now, though you may not be informed of the fact, it is nevertheless true, that they have published to the world their views as to the teachings of the word of God in reference to the second coming of Christ, and the kindred topics. At a General Conference of Adventists, held in Albany April 29th, 1845, these views were embodied in a report, which was adopted by a unanimous vote, and afterwards published in the 'Morning Watch,' at New York (No. 18 Vol. 8th), May 1st, 1845, and also in the 'Advent Herald,' at Boston, about the same time. The report was also printed in the pamphlet form, and widely circulated. Of this, I presume you can procure a copy at any time, on application to Bro. Jas. L. Clapp, or John Smith, of Homer. I am thus particular, because it has always been understood, that this report contained a fair exposure of the tenets distinguishing those who are known as 'Adventists.' On other points, various opinions may be found among them—as among Baptists—an agreement in a few leading truths embodied in their Articles of Faith, enables them to walk in union—while there are others on which they may differ. Now, I have known Baptists opposed to missionary enterprises, others opposed to anything like the payment of a salary to a preacher, &c. &c., yet I should not dream that these aberrations formed a part of the Baptist creed. The fact is, that there are persons in the Advent ranks, who have received their religious education in various churches, such as the Baptist, Congregational, Episcopal, Dutch-Reformed, Christian-Baptist, Methodist, and some others. As might be expected, most of them are more or less influenced in their views by their former connections. Preachers from various denominations have been enabled to carry on their labors with a good degree of harmony, by exercising a spirit of toleration and brotherly love, while endeavoring to call the attention of men to the importance of being prepared to meet Him who is to 'appear the second time without sin unto salvation.' For my own part, I have never supposed myself bound to suppress anything which I deemed a Bible truth. Those who know me, and hear me preach, know, that as to the points which I believed and inculcated while a pastor in the Baptist church, my mind has not changed. I trust that through the grace of God, I did not suppress what I believed to be contained in the Bible—while preaching steadily in the Baptist church—with a view to please its members, or to shun their frowns; so now, when I have not the pastoral charge of any church, but merely act as an evangelist, if I am not greatly deceived, I do not keep back truth through fear or fear of my hearers. I should have been silent on this subject, did not your letter convey the idea, at least by implication, that I am striving to oppose truths which I once defended. I now come to the list of what you seem to believe are the distinguishing tenets of the Adventists. I shall copy them from your letter.

"1. That the millennial reign of Christ is to be personal."

"Reply.—I believe this; it being understood, that

there is no millennium until the second advent of Christ, which advent is personal and visible.

"2. That the second coming of our Lord Jesus is now at hand: (It has been said that he must come in 1850, or the Scriptures be proven false.)

"Reply.—I believe that the second coming of our Lord Jesus is now at hand; though I do not believe that any definite time can be fixed by man for that event. As to the sentence included by you in a parenthesis, I am unable to see why you should have deemed it necessary to address it to me.

"3. That there are to be two resurrections: one of the godly at the coming of Christ; the other, of the ungodly after the lapse of a thousand years: and the brute creation are also to be raised."

"Reply.—So much of this as applied to men, I believe. As to brutes, I have no proof that they exist after death in a sentient state, or have any resurrection or future life, hence such a tenet is, in my view, absurd.

"4. That the dead, in the interval between death and the resurrection, are in an unconscious state."

"Reply.—I believe that this sentiment is an error. I have opposed it in conversation and preaching.

"5. That the wicked are to be finally annihilated."

"5. Reply.—On the contrary—I believe that they 'go away into everlasting (or eternal) punishment,' and never cease to be in a state of conscious existence.

"6. That the churches are all corrupt, and must be abandoned by the godly."

"Reply.—No.

"7. That Baptism is not a pre-requisite to communion, but all who choose may partake of it."

"Reply.—My views on this subject have never changed since I joined the Baptist church. My practice has corresponded with my belief. I have never communed with any other church (or body of men,) than the Baptist, since that period. I speak more explicitly on this point, because I deem it rather hard, after having sometimes been censured by certain Adventists for maintaining the doctrine of strict communion—to be also censured from another quarter, for upholding open communion!

"8. That the present ministry are unworthy of confidence, being hirelings, and ought to be denounced."

"Reply.—I am far from supposing that the ministers are generally unworthy of confidence, or that they are hirelings, or deserve to be denounced;—still, that there are members in the ministry, who are utterly unworthy of confidence—I have too many proofs to leave me in doubt. Rest assured, that had I regarded the mass as corrupt, your epistle would have remained unanswered.

"9. That the Lord Jesus Christ is not truly God, as well as truly man, but though partaking of divinity, is inferior to God."

"Reply.—I have always believed and taught publicly and privately—that 'Jesus Christ is truly God,' truly JEHOVAH, as well as truly man.

"10. That all missionary efforts are to be discouraged."

"Reply.—I believe, on the contrary, that the church should continue its efforts to preach the gospel to every creature until the coming of the Lord, and this because he has commanded it.

"I have now gone through with the articles on which you have required a reply. I trust I am sufficiently explicit not to be misunderstood. I hope I shall not be misrepresented.

"I should have visited Homer at the time of the Tent-meeting, but for the prevalence of the cholera in this place—and the serious attacks of disease in my own family. I should have been gratified with the opportunity of seeing again many, for whose kindness in former years I shall feel grateful, while I retain a sad recollection of days that are gone to return no more." If some of my former friends there have been taught that I have fallen into such errors as you have specified, I trust they will now be undeceived. I neither wish them, or others, to receive anything as truth because I may hold it; on the other hand, I could wish that they might possess such a reverence for the Scriptures as to listen to their voice; even at the hazard of being deemed singular, or receiving the name of fanatics. The authority of the word of God is to be placed immeasurably above the creed of any denomination. That alone is to be a guide to our feet, and a lamp to our path. What I hold and teach as truth, has not come to me by any impulse, dream, or new revelation. I have searched for the truth, with a wish to know and believe it, and to live under its influence, whatever temporal inconvenience I might suffer. I have endeavored to look to 'the Father of lights,' that his Spirit might open my eyes to behold wondrous things out of his law. While I do not pretend to infallibility—I have felt disposed to sacrifice my prejudices to the cause of truth. I had no earthly interests to subserve in seeking to know the revealed will of God respecting the coming and kingdom of our Lord Jesus Christ. My present views are the result of a careful examination of the Scriptures. I shall maintain them, until I am convinced that I have been mistaken in my interpretation.

"Now, in return for the solicitude which your letter manifests as to the soundness of my creed, let me importune you carefully and prayerfully to examine the Bible, or at least the New Testament, as to the second coming of our Lord. See whether that event was taught by Christ and the apostles as a literal and important fact in the system of Christian truth. Look at the motives by which the inspired preachers and writers urged men to repentance, holiness, and patience under affliction. See what they say of the moral state of the world and the church in the last days, and of the arrival of the day of the Lord.

"In the last paragraph of your letter you say—'that any statement which you may place in my

hands, will be used only within such limits as you may prescribe; and if made public, will be communicated only to such extent and in such manner as you may direct.' The only direction which I give is, that you will read this letter publicly before the church of which you are pastor. After what is said in your letter, I think justice demands this.

"Yours, &c.

N. N. WHITING.

"H. HARVEY."

Thus, Bro. Clapp, was I addressed, and thus I replied. What has been written will meet the points referred to in your note to Bro. Himes, if I make the following additional statement. The brethren to whom I preach in the city of New York, meet at the corner of Bleeker and Morton streets, and have always been known as Adventists. They are organized as a church, though I was never a member with them. My views (already noticed) in reference to communion would present an obstacle to membership, even had I left the Baptists. A portion of these brethren (but not a majority) agree with me in reference to the view taken respecting the communion. Their practice has been like my own. There is in the articles of their church a provision with express reference to the duty of mutual toleration and brotherly kindness, where the members differ on this subject.

I have never had the pastoral charge of any church since I left Homer, yet I have preached as steadily as though that were the case. When men were disposed to listen, I have felt it to be my duty to declare "the good news of our Lord Jesus," without inquiring after their creeds. I have viewed them all like myself, as soon to give account to Him "who will judge the quick and dead at his coming and kingdom;"—hence I have warned men to flee the wrath to come,—I have urged them to "live soberly, righteously, and godly, looking for that blessed hope, and the glorious appearing of the great God even our Lord Jesus Christ."

I have never been separated from the Baptist church by any act of suspension or exclusion. I have done nothing to warrant such an act. I wage no war against the Baptists, but "wish them well in well-doing." I pray that they may have an increase of grace, that they may walk in love, and become more like Him whom they claim as their Master—that they may be among the blessed and holy, who shall have a part in the first resurrection.

I can sympathize with you and our Advent brethren at Homer, in your trials. It is through much tribulation that we enter the kingdom of God. The disciple is not above his Master. I pray God that He will be with you, and give you his blessed Spirit, so that if there is reviling and bitterness it may not be found among you. The great danger in all that wears the shape of persecution is, that we may have our unholy passions stirred up to resent the evils done to us, instead of imitating Him, who, when He was reviled, reviled not again. Satan not only urges men to persecute others, but he urges the persecuted themselves to use his weapons, being fully aware that when they do so, the spirit of humility and devotion flees away, and the enemies of truth cry out, "What do ye more than others!" You recollect the forcible question of the apostle, "Who will harm you, if ye be followers of that which is good?" Let me direct the attention of our brethren to the 37th Psalm.

From the length of this communication, you will infer that I cannot indulge the hope of visiting Homer at any fixed period. I trust I shall be able to write occasionally, and make such suggestions as may not be useless to those, who wait for our Lord from heaven.

Mrs. W. joins with me in earnest wishes and supplications for the best interests of yourself and family, and that of all our friends and brethren at Homer.

As there is nothing confidential in this letter, you will make such use of it as you may deem conducive to good. I could wish that those associated with you in your worshipping assembly might be made acquainted with its contents. Affectionately yours, &c.,

N. N. WHITING.

JOSEPH L. CLAPP, Homer.

"MILLERISM" IN LYNN.

BRO. HIMES:—In the "Christian Herald" of Nov. 1st, under the signature of J. G. Lawshe, I find the following:—

"Thursday morning after Conference, left Mansfield in company with Eld. Currier, and went as far as Lynn. The church there has suffered much from the influence of Millerism, come-outism, and want of union among its members. These things have well nigh proved its destruction. I hope they may return to the performance of their duties, and 'strive to keep the unity of the Spirit in the bond of peace.'"

The above requires a few words of comment, as we presume the writer received his information from those who would fain divert attention from the effect of their own acts, by crying out "Millerism," or "Come-outism." It is true, that the Christian church in Lynn has suffered, and still is suffering, from a want of union among its members; but what is the cause of this state of things? It is said, that "Millerism" is. We presume that by this is intended the doctrine of the speedy, personal coming of the Saviour, with its concomitant truths. Now we would inquire who first introduced these things into the church in Lynn? We suppose that Eld. P. R. Russel would claim the honor of this; because it was by his invitation, when pastor of this church, that Bro. Miller gave his course of lectures. But did the preaching of Bro. M. produce disunion, and destroy prosperity? Those acquainted with the facts in the case say, that the church has never been in a more prosperous condition than immediately subsequent to the visit of Bro. M. At that time, Eld. Russel embraced the views of Bro. M., and preached them to this church. Did division follow, as the result of his labors on this subject, which he then be-

lieved to be sustained by God's word? He would doubtless answer, No. Eld. Knowlton afterward took charge of this church, and as long as he remained pastor of it, he preached these sentiments. Was there a want of union in the church in consequence of his labors among them? The church will answer, "No." Eld. Lincoln afterward became pastor of this church, and continued to sustain that relation until 1848. During the first part of his administration among this people, he followed the example of his predecessors in preaching what Eld. Lawshe calls "Millerism." Did his preaching thus bring about the state of things which is now presented in that church, and over which angels might weep? If it did, then the truth has produced a different effect there from what it has in other places. After Eld. Lincoln left, Eld. Carrier, the present pastor, took charge of the church. And certainly he would not be charged with giving countenance to that which was adopted and promulgated by those who went before him; so that any difficulties that may have arisen during his administration cannot be charged to the preaching of the Lord's coming, for the church has not been troubled with that doctrine much of late. And from recent developments, it is manifest that some are determined to keep it out of the church as far as possible; as they have for a number of years past.

This church has been in charge of ministers connected with the Christian Association ever since its formation, with the single exception of the brief stay of Eld. Noyes, a Free-will Baptist minister; and nearly all in the church who are interested in what is denominated "Millerism," became so by the instrumentality of those who have had charge of this church. It is a fact that cannot be gainsaid, that so long as there was no opposition raised in the church against those doctrines which they had been taught to believe were true, there was no difficulty. But as soon as an attempt was made to undo what had been done, it was found to be hard to kick against the goads; because there were some in the church who had not been forgetful hearers, and they felt disposed earnestly to contend for the faith which they had received as having been "once delivered to the saints." In view of these things, we say that opposition to the truth, has well nigh proved their destruction; and if they wish to enjoy their former prosperity, they should learn wisdom from what they have suffered, and the cause of it, and return to the performance of their duties, "endeavoring to keep the unity of the Spirit in the bond of peace," which can only be done by cherishing "one hope," having "one Lord, one faith, one baptism." L. OSLER, of Salem.

M. C. BUTMAN, Elder, and B. P. RAVEL, Treasurer, of the C. S. in Lynn.
Salem, Nov. 23d, 1849.

"WATCHMAN, WHAT OF THE NIGHT?"

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. 21:11, 12.

Daniel, as well as Isaiah, understood and answered this thrilling question. Daniel pointed to the morning of the first resurrection, and said, "The time appointed was long." He saw that it was past midnight in his day; he gave the number of the years of remaining night, the events which should mark their beginning, progress, and close, and then went his way and slept.

Jesus, the Son of God, has also answered this question. He put the end still in the distant future. Referring to Jerusalem's destruction, he said, "The end is not yet." But he answered the question distinctly and plainly: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. 24:14. He spoke of "distress of nations," &c., and said the times would be like those of Noah and Lot. He departed, saying, "Watch! Watch!" "The morning cometh, and also the night."

Paul understood the time of night. He said, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. 13:11-14. He pointed beyond his day for the morning. But instead of saying the morning never would come, or that man could know nothing about its approach, he gave one positive and definite sign: "For when they are saying, Peace and safety! then sudden destruction cometh on them, as pangs on a woman with child; and they cannot escape." He would not write of the times and seasons in general, but put his finger on one grand feature of the times, and cried, "When" that is exhibited, "then" suddenly "The morning cometh, and also the night." Is not this sign now before our eyes?

The great "Peace Congress" held at Paris last August decided "to draw up an address to all nations," recommending them to disband their armies, and submit their difficulties to an arbitration in a "Supreme Court" of nations. The president of the Congress declared that the day of "universal peace" was "inevitable," and near at hand; and that "the United States of America and the United States of Europe would unite, for the good of all, these two irresistible and infinite powers—the fraternity of man and the power of God." The popular reformers of our country echo this cry.—"Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in

the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."—1 Thess. 5:6-10. B. MORLEY.

LETTER FROM ABRAM D. GOVE.

DEAR BRO. HIMES:—By reason of my health, I have for some months past been deprived of many privileges which my brethren generally are blest with and enjoy. I have not had the privilege of meeting with my brethren, nor have I been able to talk much, or to sing at all, which is quite a self-denial. There are some privileges, however, which I am not denied to enjoy, one of which is, to meditate upon the matchless love of God, and the many precious promises which he has made unto those who fear him and work righteousness. Another is, to rejoice in hope of soon seeing the Lord come in his glory, with all his holy angels, to gather his weary children home, and give to them a city wherein the inhabitants shall not say they are sick. This is my hope. If my hope had been of this world in this time of affliction, then would it have been before this forever blasted. But it being that which is like an anchor to the soul, sure and steadfast, I perceive not that the least blight has yet fallen upon it.

Not being able to labor with my hands, I have spent the past summer in writing my friends in the neighboring country towns. Recently I have returned from a journey to Canada East, which I took for my health, from which I received some benefit. I travelled a part of the time in company with Bro. Wesley and Edwin Burnham, and attended some of the meetings held by them. The conference at Holderness was well attended, and with interest.—Those who could not get into the house, sat in their carriages without, and listened to the word spoken. The brethren seemed to be well satisfied with the meetings, and with the results also. The brethren and sisters were revived, sinners alarmed, and about twelve converted to the Lord, and to the truth of his speedy coming. The same were baptised by Bro. James Smith. I hope the brethren and sisters in that place will be careful to keep awake themselves, and watch over those converts, that they may not become ensnared, and perish by the way; but grow up into Christ, and into the knowledge of the truth.

I attended some of the meetings at Sugar Hill conference. Many good brethren came across mountains and valleys to attend the meetings, and doubtless received much benefit. The cares of this life seem to press hard upon the minds of some of the brethren in that vicinity. Those possessing property seem to feel anxious to keep the amount of their property good. If such would reduce it a little, they would relieve themselves of much care. In that place and vicinity I had many pleasant interviews with the brethren and sisters. They are, however, in rather a scattered state. Bro. Reynolds has generally preached to them once in four weeks; the other three quarters of the time a part of them go to other meetings, and a part stay at home. If they would put forth their efforts and sustain Bro. R., or some other minister, the most of the time, and set in order the things that are lacking, I think the blessing of the Lord would be upon them, they would be united, and the cause would be built up.

I visited some of the brethren in Hatley, and was glad to find so many of them, and to find them so good; yet I think some of them need a renewed understanding of their obligations to the cause which they have espoused. I feel much obligated to the brethren and sisters where I visited, for their kindness and care for me; therefore they have my prayers: and may the Lord add his blessing.

Newburyport, Nov. 23d, 1849.

LETTER FROM R. HUTCHINSON.

BRO. HIMES:—I have been preaching a good deal during the last two months, but it has so injured my throat that I am obliged to desist. I can only invoke the blessing of heaven on the cause, and assist in some way those who can preach. I am pleased to say, that Bro. E. Burnham and Bro. Shipman are coming in January to aid the cause in Canada. The intention is to hold four conferences, viz., one in Stanstead, the first week in January, another in Waterloo, the second week; the remaining two are not as yet arranged, though we hope to hold the third in Granby, and the fourth will be where a desire is expressed to have it, and where suitable arrangements can be made. The brethren will likely give a few discourses at places where they do not hold conferences. Their mission will be much valued, and we shall do all we can to make it apparent.—Their appointments will be announced more particularly. I have spoken to Bro. Orrock about devoting his entire time to the cause, which he feels to be his duty; and though he is under age, his father, who is of like precious faith, has consented. He will probably make Sheffield or Stanstead his home, though the wants of the cause will require that he have a rather extensive field of labor. I have no doubt but he will be sustained.

I am much, very much, pleased with our new hymn-book. Many of the old hymns have been wisely omitted, such as the Methodist camp-meeting hymns, &c. Some of the old ones have been improved in sentiment, such as "Must Simon bear his cross alone," &c. There is also quite an excellent collection of new hymns, so that the "Harp" is not a new addition, but a new book. All should get it, and to those who do not know what to do with their old one, I would suggest that they give it to some friend, or poor person, who does not attend Advent meetings. Prof. Whiting's Translation is quite a

desideratum, and is much liked here. With love to all, I remain yours in that blessed hope.
Derby Line (Vt.), Nov. 27th, 1849.

Extracts from Letters.

From Abington (Ct.), Nov. 23, 1849.

DEAR BRO. HIMES:—I am once more through the mercy of God permitted to enjoy the society of my dear family. Bro. A. Brown has been my companion and fellow-laborer of late, and he is a good fellow. By the permission of the Great Head of the church, we have been permitted to hold fifteen tent-meetings in the states of New York, Massachusetts, and Vermont, nine of which were held in what might be called new fields; and we continued them from four to twelve days each: and to the glory of our Head it can be said, that we had respectable congregations in all the places, and in most of them the gathering far surpassed the expectation of the friends of the cause. With three or four exceptions, we had the best of order and attention, and thousands who had never listened to preaching on the subject of Christ's speedy coming, have had the opportunity to become acquainted with this last message of mercy, which we have a license to give to every "nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Many have given the evidence that they have been led by a power which was divine to fall in love with this all-absorbing truth, and like the Thessalonian brethren, they have turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead." I have had the glorious privilege of immersing thirty-one willing souls, who, like the Eunuch, are on their way to the port of glory, rejoicing in view of quick deliverance.

We have recognized Bro. A. Smith, of Sandgate, Vt., and S. W. Bishop, of Mount Holly, as public teachers. Soon, very soon, I expect we will have the rest promised to the "pilgrim." To me it looks good. If I had fifty souls, I could employ them all, methinks, to good advantage in the cause. The cry from every quarter is, come and talk to us about the coming of your Lord, and the promised restitution.

It is a problem that I cannot solve, neither can the world, how a man can believe this truth, and yet refuse to exhibit it by precept and example to those who must soon perish without it. Dear brethren, souls around you are perishing for the lack of knowledge. Jesus is coming. When he comes, the destiny of all men will be unalterably fixed, either for weal or wo. In view of this solemn truth, I call upon you in the name of Israel's God, to gird on the whole armor of truth, and in his strength go forth and warn your fellow men of the approaching judgment. Call upon them to prepare to meet their God. Then their blood will not be required at your hand.

It is due to the truth for me to say, that Bro. N. Peas has been with us in this campaign, and rendered essential aid in our work of love. Yours for life at the appearing of Jesus.
R. V. LYON.

From Eddington (Penobscot Co., Me.), Nov. 23d, 1849.

DEAR BRO. HIMES:—The indefatigable labors of Bro. I. R. Gates in this place, and in some of the regions round about, have proved a blessing to numbers. I rejoice, in the first place, that "Gospel order" prevails among us in this town. Some ten united in church fellowship in this place, while others are looking for the coming of our Lord Jesus Christ.

Never, since I have been acquainted in this place have things looked so prosperous as at this time. A few have been converted and baptized, some have been reclaimed, others have been led to a better understanding of our views and the reasons of our hope, and all who are candid to examine see that our hope can only be consummated at the coming of the Saviour. It is true some visit and reside in the vicinity who still cry, "Come-outism!" thinking that every association partakes of the "mark of the beast," and to this some have been led by a book issued from your press, and the preaching of some from the West. I have, however, no faith myself in the idea that a few brethren united together in love to watch over each other, and build each other up in their most holy faith, taking the Bible as their only creed, is any "mark of the beast;" but it is what God and his cause demand of every soldier of Jesus Christ. And I am free to enter my protest against the "no-order" conduct of many, who have caused so much distraction in various places.

I could most sincerely wish that the books you issue, and the preaching we have from the West, were more in harmony with themselves. One brother, writing, says: "The two-horned beast of Rev. 13th is said by one to be Bonaparte, and in another work it is denied. One says it is the Pope and cardinals; another has it in some power in Constantinople," &c. The same may be said of the two witnesses, and of the 144,000. Just as we get one set of ideas digested another exposition comes, and we are some like a vessel passing from the north-east to the south-east trade winds, near the equator, with a full sail and fair wind.—We are going rapidly, and anon we are sometimes taken all back, and "have to heave to under short sail." May the Lord save us, is my prayer.

But to return to the work of the Lord. Bro. Gates, with myself, visited Amherst, Hancock Co., to which he had been invited to come, to set things "in order" according to the gospel plan. Here the work of the Lord had commenced under the labors of Bro. Simeon Hall; and the brethren who had been reclaimed, and had been united with other churches, wished to be recognized as Advent believers. Some ten or twelve united together, chose their deacons, and agreed to watch for the coming of our Lord Jesus Christ, and for one another. A good impression, I think, was left upon the minds of the people in that place; and

the medium between rank come-outism and the men-made creeds of the day was seen and approved of by the better part who witnessed the scene. May the Lord save this "little flock" from all devourers. In some places, efforts made to set things in order proved abortive, and left the minds of the brethren in a divided state.

I learn from a brother who stopped with me last night, that a good work is going on in West Levant, where Bro. Gates labored some two or three days. May we be prepared for the great day of the Lord, which shall come upon the world as a thief, is the prayer of your brother,
THOMAS SMITH.

From Fayston (Vt.), Nov., 1849.

BRO. HIMES:—I am still endeavoring, through the goodness and mercy of God, to bear some humble part in the proclamation of the speedy coming of the "King of glory" to anew create the heavens and the earth, and to take to himself his great power and reign King of nations: and I am happy to say that there are a few scattered through this section who receive the proclamation with joy, and are striving through grace to be found of him in peace. Last Sabbath (Nov. 25th) I attended a meeting at South Rochester. The school-house in which we met was crowded, even to overflowing. A deep solemnity pervaded the congregation, and a goodly number testified that the Lord was precious to their souls.—There are but few in Rochester who are fully identified with Advent believers, though quite a number appear friendly, and are disposed to treat the subject with candor, and not (as many do) reject the truth without investigation. Bro. and Sister Baker, who were formerly Methodists, and he a steward of the church, have for years been decided Adventists, and have boldly maintained the truth, not in word only, but in truth. The friends in this place (Fayston), and also in Waterbury and vicinity, are firm and unwavering in the truth, and united in carrying forward the "specific work" of the appearing and kingdom of our Lord and Saviour.

Yours, respectfully, E. L. CLARE.

From Durham (C. E.), Nov. 1849.

DEAR BRO. HIMES:—It is with a feeling of thankfulness to my heavenly Father for all his mercies, that I sit down this evening to write. Since my last communication to you, we have had our contemplated tent-meeting in Shipton, which, I think, has resulted in good; for, in the first place, a great amount of prejudice has been removed: as the people there, generally speaking, had heard nothing of us but by report, they looked upon us as being a set of babblers; but now many of them think otherwise. In the second place, an inquiry after truth has been stirred up. As I was engaged in working, a few miles from the place where the tent was pitched, I embraced the opportunity of addressing the people twice on the two Lord's days following that meeting, and once on a Thursday evening. The congregations listened with attention to the unfolding of the Scriptures. May the Lord continue to bless them till he comes.
JOHN M. ORROCK.

From Worcester (Mass.), Nov. 25th, 1849.

BRO. HIMES:—Through the changing events of time, and the revolution of the seasons, we have been carried down the rapid stream of time, and our lives spared to see the closing up of another autumn and harvest, and we will soon be to the close of another year. And it becomes us all, at this closing season of the year, to look back upon the year that is now drawing to a close, to see what we have done in the vineyard of our heavenly Master, and to see what we have done in any way for the cause of Christ, and his kingdom. May we remember in our actions to say, "Thy kingdom come;" and let us tread with cautious steps, as we walk upon the shore of that vast ocean of eternity on which we shall all set sail so soon. The Lord is at hand.

Yours in haste, A. D. WHITTEMORE.

From Coal Run (O.), Nov. 22d, 1849.

DEAR BRO. HIMES:—I take my pen in hand to inform you that our heavenly Father has laid us under renewed obligations to be thankful, by conferring upon us mercies and favors. It has been my privilege to visit part of Hamilton and Preble counties in this state, where we had very interesting meetings. The few brethren and sisters in the different places appear to be alive, and some feel the responsibility that rests upon them, and our special work lies near their hearts. Tell the dear brethren in the East not to forget this part of the West, as I believe God has a few here that will walk with him in white, as they are worthy. I have returned to my field of labor in this neighborhood. It is a very extensive one, and who is sufficient! for these things are to some the sorrow of life unto life, but to many of death unto death. May God bless you, and all the ministering brethren, and help us all to do our duty, so that "Well done good and faithful servant" may finally gladden us. From your brother looking for Jesus,
W. H. MAULL.

From Milesburg (Pa.), Nov. 27th, 1849.

DEAR BRO. HIMES:—The cause in Centre holds its own. Since our return from Cumberland County we have not been able to make any extra effort for its advancement. But we purpose to commence holding special meetings in about two weeks. I have been hurried, and still am, with a press of business, so that I have not had time to write much. But when I get a little more settled, I shall give you a more minute account of things in Centre. Yours, in hope,
JOSEPH ADAMS.

Obituary.

SISTER JULIA CHURCH, wife of Bro. Richard Church, of North Becket, Mass., fell asleep in Jesus on Wednesday, Aug. 15th, aged forty years and ten

months. She found peace with God about two years ago, since which time she has been a consistent and meek follower of her Lord. She has looked with earnest expectation for the Lord to come again to earth, to deliver his people and establish the fifth and everlasting kingdom on the earth. But death has struck the fatal blow. She is numbered among the sleeping, and awaits the morn of the resurrection, when death, and him that hath the power of death, shall be destroyed, and the saints of God be raised to life and immortality, to die no more. Yours in hope of immortality,
WILSON DWY.

Foreign News.

The steamer *Canada*, Capt. HARRISON, arrived at Halifax on Wednesday morning at 8 o'clock, bringing news seven days later from Europe.

The most gratifying feature in the week's news is the interview between the President of France and Mr. Rives. The new American minister made an address adapted to the occasion, but observed a total silence respecting the misunderstanding between France and the United States arising out of the conduct of M. Poussin. The President, however, alluded to the affair in terms flattering to the American minister and his country, adding, that in consequence of that misunderstanding, had Mr. Rives been a monarchical ambassador, instead of a republican minister, he, the President, would have been deprived of the honor of receiving him.

From Hungary we learn that fresh condemnations are taking place, and no fewer than fifteen additional executions at Arad are threatened daily. The valedictory address of Kossuth to his country, written at Orsova, has been published. It is written in his most enthusiastic poetical style. He alludes to Gorgey as follows:—"The ingrate whom thou hast, fattened with thy abundance, he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hast been betrayed, thou hast been sold, my country. Thy death sentence hath been written, beloved of my heart, by him whose virtue, whose love, I never dared to doubt. Yes, in the fervor of my boldest thought, I should almost as soon have doubted the existence of the Omnipresent as have believed that he should ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend even to the last drop of his heart's blood. He hath done treason to his mother, and the glitter of gold hath been for him more seductive than that of the blood shed to save his country. Base gain hath more value in his eyes than his country, and his God hath abandoned him as he has abandoned his God for his allies' hell."

"Magyars, beloved companions! blame me not for having cast mine eyes on this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud; and, nevertheless, this man belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of Magyars! Curse the breast which did not first dry up before it gave him milk."

Gen. Haynau is carrying on his unrelenting cruelties unchecked by higher authority. The Jews of Pesth are once more threatened with violence unless they pay up the contributions demanded, which seems to be beyond their power. There appears no present probability of the stage of siege at Vienna being raised. The presence of the English naval forces in the Dardanelles, and the hourly expected arrival of the French fleet, occasions some excitement at Constantinople; and the emperor of Russia continues to show not a little irritation at the decisive attitude taken by France and England.

Advices from Constantinople to the 1st ult. state that a British fleet was at anchor in Bencá Bay, and would remain there till the arrival of the courier of the Czar with the answer to the communication of Fouad Effendi. Should that answer prove unfavorable, the fleet would proceed at once to Constantinople. Sir Stratford Canning has communicated information to the Turkish government that the British Cabinet had unanimously agreed to form a defensive alliance with the Porte in the event of hostile proceedings on the part of Russia. A similar communication had been made by Gen. Rupeck in behalf of the French government.

The Spanish troops at present at Rome have received orders to return to Spain. The fact was announced in the French assembly by the minister of foreign affairs on the 9th inst. There are again rumors afloat with respect to the vacant post of foreign minister in the French Cabinet. M. De Rayneval's refusal, it appears, is not quite certain; but should he eventually decline taking office, either M. De Flauguier or M. Thuriot de la Roziere are spoken of as being likely to receive the appointment.

Sir H. Bulwer, minister to the United States, and suite, went on board the steamer *Hecate* on the 15th, but had not sailed up to the evening of the same day.

Italy.—It is said that the Pope is about to raise a body of Swiss or Irish troops for the maintenance of his authority. The Pope would not fix a day for his coming back. Dr. Achilli, the Protestant missionary, is still confined in the Castle of St. Angelo for "apostatizing" from Popery, and distributing copies of the Bible, the French envoy refusing to interfere on his behalf.

The Duke of Parma is carrying on a fierce war of persecution against his subjects. Several hundreds of them have been flogged—one even to death.

The Jesuits, who now reign triumphant in Naples, have begun their war against education. By a decree of the 27th ult., whoever is engaged in public

or private instruction must appear before a council to be interrogated on the "catechism of the Christian doctrine."

From Spain we learn that the session of the Cortes has been opened without the customary speech, which has given rise to animated attacks by M. Olozanga and his friends, against their implacable enemies, Narvaez and his colleagues.

Switzerland.—M. Escher opened the session of the federative Assembly on the 12th ultimo, at Basle, in a most patriotic discourse. A letter from Geneva of the 12th ult., states that the elections began that day. Much excitement was displayed, and the attendance of electors was unusually large. Several personal conflicts had taken place. The result was not known at the departure of the mail.

The French difficulties with Morocco have been settled. M. Vallat, the French consul at Mogadore, has arrived at Paris. It appears certain, that previous to his quitting that town he obtained the full satisfaction he demanded, and that the usual salutes were exchanged between the forts and the French ships in the harbor.

We are assured, says the "Journal des Debats," that the minister of war has announced to the committee on the budget, that the French fleet, which had quitted Malta to proceed to Smyrna, was about to receive orders to return to Toulon, in consequence of the pacific conclusion of the differences between Russia and Turkey.

The following paragraph appears in the "Evenement":—"Austria, Russia, and Prussia, have addressed a demand to the French government to co-operate in imposing on the Swiss confederation the expulsion of all political refugees who have fixed their residence there."

THE ADVENT HERALD.

BOSTON, DECEMBER 8, 1839.

MISSION FUND.—We thank our friends for their contributions to this fund. It has been of great service to the cause. We have been able to help many that we could not otherwise have aided. We have new calls every day for assistance, which we either have to neglect, or help them from the office, which we have done already beyond our real ability. We are in pressing need of help in the Mission and Tract department. And we hope those kind friends who have helped in time past, as well as others, will now remember the wants of the cause, and send us aid for this department. We have calls for more than \$100 at this moment. Forty dollars are needed for Canada East, to aid in sustaining the cause there.—We will give next week the receipts and expenditures of the Tract and Mission Fund, that all may see the state of the case.

TO OUR SUBSCRIBERS AND AGENTS.—OFFICE AFFAIRS.—It becomes necessary, in order to sustain the credit and interests of this office, that we should have a settlement with all our agents and subscribers at the close of this volume. We have been very indulgent, and still would let things remain if we could in any way get along. But it will not be possible for us to proceed with our next volume, with our present arrangements, unless delinquent agents and subscribers shall settle their accounts. Let all make an effort to square their accounts by the 1st of January. This can be done, if an effort is made. Let every one concerned begin now. If every one resolves that his account shall be square by the 1st of January, it will, no doubt, be done. Try!

A WORD FOR THE LAMBS.—Shall our children be instructed, and trained up in the truth, or shall we neglect them, or give them into the hands of those schools which lightly esteem our hope? Shall they have Sunday School papers put into their hands that give them false views? or shall we have a paper of our own for them? And if so, will we bestir ourselves, and try to give it some, or any support. We cannot sacrifice in this department much more, for very good reasons, that we will not name now. But we hope the above questions will suggest to some of the friends of the lambs of the flock the idea of giving liberally to aid in this important branch of our work.

A TRIP EAST.—Such is the state of our health, that we shall not be able to make a long, or laborious tour. Having promised to visit the brethren at Sheepscott Bridge, we will be with them Friday, Saturday, and Sunday, Dec. 21st, 22d, and 23d. Let all the friends in the vicinity attend.

On our way down, we will preach in Portsmouth Tuesday evening, Dec. 18th, as Bro. CROWELL shall appoint. In Portland Wednesday evening, the 19th. We hope to meet all the brethren in whatever place Bro. JOHNSON and others shall appoint.

On our return, we shall call on Bro. YORK at N. Yarmouth.

Bro. HARLEY may meet me Thursday evening, Dec. 20th, at Wiscasset.

J. V. H.

NEW SUBSCRIBERS.—BACK NUMBERS.—We have on hand copies of most of the back numbers (only three numbers now missing) of the present volume. New subscribers who pay in advance for the next volume shall be entitled, free of charge, to all the numbers of this volume, as far as we have them on hand—if they signify their wish for the same.

Bro. J. B. MILLER, of North Springfield, Vt., who was marked delinquent \$1 50 some time since, Bro. L. KIMBALL informs us, wished for the paper, but stopped it because he was poor. We do not stop papers for that reason; and when such stop they should state that fact, and save being thus noticed. He is now deceased,—\$1, sent by his friends, cancels his indebtedness.

"*Boston Journal for California.*"—This is a large sheet, published before the close of each mail for California, by SLEEPER & ROGERS, giving a full and accurate summary of news of every kind, so as to make it a most welcome visitant to those in that distant region. We have shown our estimate of it by mailing the copy sent us to a friend there.

"*The Groaning Creation.*"—This pamphlet is written and published by B. MATTHIAS. A few copies for sale at this office, to aid the author. Price, 10 cts. May be had also of Mr. ST. JOHN, No. 140 Fulton-street, New York. Wholesale, \$5 00 per hundred.

THE LONG-LOST BOX.—Bro. L. E. BATES will find it in Syracuse, at the forwarding office of GEORGE DICKENSON. Bro. B. will please call and take it.

Dr. Parkman—Important Arrest.—We alluded last week to the mysterious disappearance of Dr. PARKMAN. Circumstances have since transpired to fasten suspicion of his murder on Prof. J. W. WEBSTER, Professor of Chemistry and Mineralogy in Harvard University, of which the Medical College in Boston is a branch. Drs. Parkman and Webster were classmates in College. The former was very wealthy; and the latter was owing him money, respecting which some dispute had been between them. On Friday morning, Nov. 23d, Prof. W. left word at Dr. Parkman's house, that if he would call at the Medical College between 1 and 2 p. m., he would pay him. At that hour Dr. P. was seen to enter the College—the last seen of him alive. Prof. W. says he called and received of him \$483, and left for Cambridge, to cancel a mortgage, given as security for the money. The friends of Dr. P. suppose, that in their interview an angry altercation occurred, and that Dr. W. suddenly dealt Dr. P. a mortal blow, with some implement at hand, and then to conceal the deed, used means for disposing of the body. The official duties of Prof. W. required of him no handling of bodies, nor was it allowable to have subjects in his part of the building. A portion of a fresh body was found on the 30th, under the water-closet of Dr. Webster's private room in the College. There being no connection with that place except through the closet, an entrance was effected by cutting through the basement brick wall, when the first discovery was made, other corresponding portions of a body were found, partly buried, in a tea chest, in a recess formed by the brick-work of the furnace and chimney—leaving the head, arms, feet, one leg, and contents of the body, still missing. In the furnace of the laboratory were found calcined fragments of a skull, mineral teeth fused into a lump, half-melted fragments of coat button frames, and small portions of melted gold and silver, supposed to be the remains of the clothes and missing portions of the body burnt. Blood was found on the floor of Dr. W.'s room, and on some clothing identified as his. Prof. Webster, who has held a high position in this community for a quarter of a century, is in jail, waiting his trial—suffering the intensest anxiety.

Dr. Parkman was frequently in our office; and we always considered him as a prompt, accommodating, amiable, and business man. We paid him the last quarter's rent for the land on which our office and the chapel stand, of which he was the owner, only the day before his melancholy disappearance. The land on which he is supposed to have been murdered was originally given by him to the Medical College for the site of that institution.

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of the volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

BUSINESS NOTES.

J. Holden—Have credited you to \$2.
A. Sherwin—Have balanced your book account, and credit you \$2 on Herald to No. 432.
R. Hutchinson—Sent you the 30th ult.
R. Jackson, \$2—Sent the 1st inst.
G. N. Gale—There is \$1 due. You are entirely mistaken respecting the design and import of that letter.
G. C. Cochran—They were forwarded to you by mail. If you do not receive, will send again.
J. E. Ainsworth, \$1 35—If the books were not all sent in one bundle, it must have been owing to some irregularity in the order, or for want of books on hand to send all at first. Have now no recollection of the circumstances. According to our books, there is now \$3 due.
G. Phelps—Received in full to balance your acct for books.
A. Smith—Received and credited \$5 the 2d of Nov.
D. Bosworth, \$2—Sent 5th inst.

TRACT DISTRIBUTION AND MISSION FUND.

J. F. Guild - - - - - 5 00

TO SEND THE "HERALD" TO THE POOR.

Mrs. D. Wesloun - - - - - 2 00

LIST OF ADVENT BOOKS

IN THE POSSESSION OF OUR AGENT, MR. R. ROBERTSON, OF LONDON, ENGL.

Advent Hymns, with music and Supplement	s. d.	Daniel's Visions Harmonized	s. d.
Do. do. without music	3 0	Second Advent Manual	0 8
Statement of Facts relating to the spread of Romanism	1 0	Questions on Daniel	0 10
Advent Shield	2 0	Letter to Dr. Ruffles—his Jubilee Hymn	0 3
Lecture on the Kingdom of God. By R. Hutchinson	0 3	Chronology of the Bible	0 4
Lecture on the Kingdom of God. By J. W. Bonham	0 6	Age to Come	0 6
Miller's Apology and Defence	0 3	True Inheritance of the Saints	0 6
The Lord's Coming a great Practical Doctrine	0 3	Voice of God in Judgments	0 8
Prayer and Watchfulness	0 3	Whiting's Translation of the New Testament	4 0
Glorification	0 3	New H. m. Book	3 6
Liberty a Sufficient Creed	0 4	Blessed Hope (tract)	0 1
Israel and the Holy Land	0 6	Specific Work	0 2
Modern Phenomenon of the Heavens	0 6	Tracts (10)	0 9
		Armageddon	1 9
		Restitution	1 9

The above works may be also obtained of Bro. J. W. Bonham, our travelling agent in England. He is authorized to obtain subscribers for the Herald, and to receive subscriptions, as formerly.

APPOINTMENTS.

Bro. A. Brown expects to preach at Southbridge, Mass., Dec. 10, 6 p. m.; Three Rivers, 11th, do; Montague, 12th, do; Vernon, Vt., 13th, do; Rouseville, 14th, do; Shrewsbury, Sabbath, 16th.

Bro. Hale may be expected to preach in South Reading, Sunday, Dec. 9th, 10 a. m.; Lunenburg, Sunday, 23d; Pithsburg, Tuesday evening, 25th; Ashburnham, Friday evening, 28th; Templeton, Sunday, 30th.

Bro. F. H. Brick will preach in Poland, Me., Dec. 9th; Lisbon Factory, 11th and 12th; Richmond, 15th; Hallowell, 25d.

Bro. S. W. Bishop will preach at Northfield Farms, 11th; Montague, 13th; Erving, 14th, remain over Sunday; Athol, 17th; New Salem, 20th, and stay over Sunday; Conway, 25th, at the house of Bro. Rice; Ashfield, 26th; Plainfield, 27th, and remain over Sunday; Savoy (where Bro. Meekins may appoint, Jan. 1st; Cheshire, 5th, and continue over Sunday. The evening meetings at 6 p. m.

Bro. J. Cummings will preach at Troy, Vt., Dec. 24th; Johnson, 25th; Morris-town, 26th; Waterbury, 27th; East Bethel, 28th, each in the evening; Woodstock, evening of 29th, and Sunday; Claremont, N. H., January 1st, 2d, and 3d; North Springfield, Vt., evening of 5th, and Sunday.

Bro. H. H. Gross will preach at Benedict's Corners, Dec. 9th, at 10 1-2 a. m., and Cranberry Creek in the evening; John's, 11th, 12th, and 13th, at 10 a. m. Bro. Mosier may appoint at Brockton's Ridge, 16th. Residence and Post-office address, Balston Spa, N. Y.

Bro. Jonathan Wilson will preach at North Scituate the third Sabbath in December; Providence the fourth; Russell Baptist meeting house the fifth; Hartford, Ct., the first in Jan. He will labor in the week time as God may direct.

Bro. N. Billings will preach at Essex, Sabbath, Dec. 9th; Salisbury, Sabbath, 16th.

Bro. J. W. Britton will preach in Three Rivers the fourth Sunday in Dec.

MEETINGS.

MISSION OF BRN. E. BURNHAM AND I. H. SHIPMAN TO CANADA.—Providence permitting, there will be a conference in *Derby Line*, beginning on Wednesday evening, second week in January, and continuing each day over the Sabbath. Also *Waterloo*, beginning on Wednesday evening, third week in January, and continue over the Sabbath. Brethren in *Waterloo* will do all they can to accommodate friends from a distance, excepting the keeping of horses, though this may be had at the hotel on reasonable terms. The remaining meetings of the mission will be announced hereafter. The sustaining of these meetings will require the co-operation of all interested in them. E. HUTCHINSON.

Providence permitting, a conference will be held in Cambridge Centre, Vt., commencing Thursday evening, Jan. 3d, and continue over the Sabbath. Brethren and friends are cordially invited. Let us rally to the aid of the cause. Bro. D. T. Taylor, Jr., is expected to attend.

There will be a series of meetings at the Christian meeting-house in the south-west part of Washington, N. H., commencing Friday evening, Dec. 21st, and continue over the Sabbath. (For the brethren.) B. LOCKE.
T. M. FREBLE.

A conference will be held at Caroline Mills, Richmond, in the Free-will Baptist meeting-house, to commence Thursday, Dec. 12, and continue over the Sabbath. Bro. Edwin Burham and myself will attend each. E. BELLINGS.

A conference will be held in Bolton, Canada East, December 20, at 1 p. m., to continue over Sunday.

I will attend a conference in Sutton, N. H., January 10th, at 10 a. m., to continue over Sunday. The brethren may arrange accordingly. Bro. Sherwin is expected to visit Canada East in February next. J. CUMMINGS.

[ADVERTISEMENT.]

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ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, DECEMBER 15, 1849.

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Prayer.

There is an eye that never sleeps,
Beneath the wing of night,
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly love decays.

That eye is fixed on seraph throngs;
That ear is filled with angel's songs;
That arm upholds the world on high;
That love is thrown beyond the sky.

But there's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
And feeds on bliss beyond the sky.
Gems of English Poetry.

The Last Days of Rome.

BY A. HALE.

FOURTH SKETCH.

THE union of France and Italy under Napoleon was begun while he was First Consul, by the creation of the "Italian Republic," of which Napoleon was made President in February, 1802. Although the treaty of Amiens was ratified the month following, (in March, 1802,) this combination of France and Italy was alleged as one of the reasons, on the part of England, for omitting to carry into effect the provisions of that treaty; and the desolating wars which followed were the result. This "Italian Republic" should not be confounded with the "Cisalpine Republic," formed, with several others, by the French Republic some years before. Its design was, the accomplishment of "Italian regeneration," "by constituting the Cisalpine into an independent Republic."—Thiers. This Italian Republic consisted of "the whole of Lombardy as far as the Adige, together with the Legations and the Duchy of Modena; and contained nearly five millions of people." It was afterwards much enlarged. A delegation of the most distinguished personages of Italy met with the First Consul in Paris, where they consulted upon the organization best adapted for the new Republic; and these together "digested a constitution, resembling both the French, and ancient Italian constitutions." The grand and imposing act of inauguration took place at Lyons, a city of eastern France. The Italians in a vast body assembled, so that the roads of the Milanese, of Switzerland, and of the Jura, were completely obstructed by travellers. The enthusiasm increased every day, and it was at the height of this general excitement, whilst the French and Italians were in intimate communication with each other, that the idea was suggested of nominating the First Consul President. It was received with delight; and the *Consultum* proclaimed NAPOLEON BONAPARTE President of the Italian Republic.—Thiers. "Every wish was realized. The Italian Republic, constituted with *eclat*, found itself bound to the policy of France without losing its own integrity."

This combination of the two nations under Napoleon, thus begun, was matured three years after, when he held in his hands the crowns, and filled the thrones, of the two nations, under the title of "Napoleon, Emperor of France, and King of Italy."

If this combination is to be considered the body symbolized by the two-horned beast, its history must correspond with the prophecy in all its particulars. Before we enter on the details, let us look at the part of the prophecy which describes this two-horned beast:—

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Rev. 13: 11-17.

Other references to the bodies here symbolized, will be considered in their place.

This Franco-Italian empire agrees with the general portion before us, in the first essential point: it is the successor of the old European system—the beast—which had sustained the Papacy for nearly thirteen hundred years; at least, so far as to contest and divide its supremacy. And this is all the prophecy will admit: for both must exert their influence, after the second is on the stage, to the end. The second essential point is equally clear: this successor of "the first beast" comes up at the end of his period of triumphant war with the saints; and after the infliction of his deadly wound. It remains to inquire whether this Franco-Italian power bears the particular marks ascribed to it in the prophecy.

V. 11.—It is seen "coming up out of the earth;" *ἡ γῆ*—*tees gees*—the earth, as distinguished from "every nation, kindred, tongue, and people."—Ch. 14:6.—It is almost invariably understood to denote the Roman world. And this determines the location of the power here brought to view. France and Italy are the most distinguished portions of the ancient empire, and of its more modern divisions.—"And he had two horns like a lamb; and he spake as a dragon." There does not appear to be anything farther indicated by its likeness to a lamb than simply the number of its horns. "And he spake as a dragon." As we have no recorded words of the dragon, this clause doubtless refers rather to the general deportment than to any particular form of speech; to the blasphemous arrogance manifested towards God, and the utter contempt in which were held the common rights and interests of men.—It has been so general a feature of all the old governments of the world, and also of the more modern, that particular illustrations need not be cited. It is, however, a well-known fact, that Napoleon affected the style and manners of the Cæsars, whose political plans he also emulated.

V. 12.—"And he exerciseth all the power of the first beast before him." The first beast is the old political combination of Europe.—From the peace of Amiens, when the first "reparative" acts were performed, by which that combination was restored, in part, from its deadly wound, the power of which Napoleon was the head, swayed triumphantly over Europe till his fall. "From March, 1802, the diplomacy of Napoleon governed Europe thirteen years."—*Enc. Am.* A part, or all, of the armies of every nation on the continent of Europe, sustained his plans; and at one time the

French army numbered five kings, four princes, twenty-one dukes," &c.—*Croly*.—Wherever these triumphant armies moved, new forms and principles of legislation followed. The wonderful conqueror became a more wonderful legislator. "And causeth the earth and them that dwell therein to worship the first beast." To worship is to honor, or pay homage. The only public, active representation of the old system, that maintained her position to the last, was England. But for her, to all human appearance, the wound would have been fatal. In proof of this change in the regard of the new master of Europe for the old system, we first quote from *Croly*:—

"The change from the Republican habits of France was total. He proclaimed an amnesty to the emigrants. He patronized literature and its institutions in a high degree. Ostentatious magnificence was the character of the Imperial establishments. His court was the most splendid in Europe. He brought back the old nobility, he created new. He reinstated the national religion. His first public act, after his coronation by the Pope, was to write a letter to the king of England, disclaiming the Republican doctrine of war against all monarchies, and professing himself ready to enter into a universal pacification. The 'Sans-culotte Republic' was no more. France was, in the phrase of the day, 're-united to the great European family.'"

In no part of Napoleon's charmed life does he show himself a greater wonder-worker than in mastering the difficulties he had to meet with in bringing the multitudes who had placed him at their head, to honor the old establishments, or to approve the introduction of the new titles of nobility, with the civil and ecclesiastical dignities and privileges, into the new state. The solemnization of the "Concordat" overcame the last difficulties. It is thus spoken of by Thiers:—

"Whilst this publication was taking place in the streets of the capital, the First Consul, who wished to solemnize on the same day everything that was for the good of France, was exchanging the ratifications of the peace of Amiens. This important formality having been accomplished, he set out for Notre Dame, followed by the chief bodies of the state, and by a great number of functionaries of every class, by a brilliant staff, and by a crowd of ladies of the highest rank, who accompanied Madame Bonaparte. A long suit of carriages composed this magnificent cortege. The troops of the first military division, assembled at Paris, formed a line from the Tuilleries to the cathedral. The Archbishop of Paris advanced in procession to receive the First Consul at the porch of the church, and to present the holy water to him. The new head of the state was conducted under the canopy to the place reserved for him. The Senate, the Legislative Body, the Tribunal, were ranged on each side of the altar. Behind the First Consul were found standing the generals in full uniform, rather obedient than converted, some affecting a demeanor by no means becoming. As to himself, habited in the red dress of the consuls, motionless, with a stern countenance, he displayed neither the distraction of some nor the devoutness of others. He was calm, grave, in the attitude of a chief of empire, who is performing a grand act of will, and who commands by his look submission from all the world.

"The ceremony was long and dignified, in spite of the bad disposition of most of those whom it had been necessary to bring thither. For the rest, the effect of it was destined to be decisive, for, the example once given by the most imposing of men, all the ancient religious habits were about to revive, and all resistance

to subside."—*Consulate and Empire*, vol. 1, pp. 385-6.

This homage to the old system is thus spoken of by Rotteck:—

"It was pretended that all this was imposed upon the Italian countries as the price of liberation; and the French had to see the titles of princes and dukes introduced and multiplied from day to day, as a bitter derision of the principles of the revolution; and to these were soon added (in virtue of a senatus-consult of the 14th of August, 1806, and of two imperial decrees of the 1st of March, 1808,) other dignities of nobility, such as those of counts, barons, and knights, which were now again hereditary with rights of primogeniture, and radiated upon French estates."—*Hist. of the World*, vol. 4, p. 164.

Much more might be cited to show the homage of the new state to the old system. This must suffice. For further particulars the reader can refer to Arnault, Thiers, and others.

Vs. 13, 14.—"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast." The nature, design, and results of these wonders, or miracles, demand a passing consideration. They are intended to deceive the world, that the world may be made subservient to the plans of the deceiver. And he is successful. He "deceiveth them." Are they, then, real miracles, artful tricks, or deeds so out of the usual order of things that they produce the effect of real miracles? Such a miracle as the dividing of the sea, giving sight to the blind, or feeding the multitudes, is an act performed by the direct agency of supernatural power. We have no reason to suppose that these wonders are of this character. They may be artful tricks; or deeds performed by natural means, yet so out of the usual course that they fill all with as great astonishment as if they were real miracles. The fire from heaven is a specimen of the whole.

Did this Franco-Italian power do such wonders? One thing is certain. The words in the prophecy—"wonders, miracles"—and their equivalents are the most common words employed by historians generally in recording the military, civil, scientific, financial, educational, and industrial operations of Napoleon and his coadjutors.—Magical, unparalleled, astonishing achievements; prodigies, miracles, wonders. These are the common terms. And these were real deeds, though not real miracles.

Whether we are to suppose the fire to be literal fire, or some one of the things of which fire is the symbol, is a question of some importance. We have no evidence that fire has ever been made to come down from heaven, but in one of these forms. 1. Lightning. 2. The fire that descended on the ancient sacrifices, or on remarkable occasions, as a token of Divine favor. 3. The fire of wrath.—Lev. 10:2; Num. 16:35; 2 Kings 1:10-12. 4. By concentrating the sun's rays with a lens, or burning-glass. 5. By electric apparatus, as the kite of Franklin. And, 6, by deducing the electric spark from the rays of the sun, as is said to have been done recently by a German professor. The "Greek fire," which was not discovered till the seventh century, (see *Enc. Am.*) at least so far as the Turks made use of it, came from the other direction, and not from heaven.—Rev. 9:11. However, as it is certain that the fire spoken of is not a token of Divine favor, it is also certain that this two-horned beast is not an Elijah, to command the fire of Divine wrath down upon his enemies. And if "the natives" have sometimes been alarmed by squibs and sky-rockets, it remains

to be proved that the old beast has ever been captivated by such articles. Lightning, in its natural form, and the burning-glass, are also out of the question. If, then, the fire is to be understood literally, it must be found in the wonders of electricity. And if this is the specimen, a broad field of analogous wonders is opened at once before us. Now, we know that Franklin was almost deified in France on account of his discoveries and experiments.—He was referred to in their governmental chambers, before the revolution, as “the man who bids defiance alike to thunderbolts and tyrants.” And if we may credit the following statement, taken from a late English paper, it seems the supposed invention of Professor Morse was known and “practised” at the time of the great revolution of the last century:—

“Mr. Weld, the secretary of the Royal Society, shows, by an extract from the travels of Mr. Arthur Young, published in 1792, that the present system of telegraphing by electricity was practised by a Mr. Lomond in those days.”

Still further. It is a well-attested fact, that when Napoleon was in Egypt he claimed the power to command fire from heaven, for the express purpose of inspiring the superstitious Mohammedans with reverence and fear. If literal fire is spoken of, whether it be electric, or any other fire used in war, it is found in abundance; and if it is a symbol of the severe and sudden punishment of offenders against the powers that be; or of civil and social discord—there is enough of this.

The facts and testimony which go to illustrate the matchless genius of Napoleon and his agents, and the effect of this on all classes of all nations, is so abundant, we hardly know where to begin the selection.

The language of Napoleon himself, in reference to his plans, though spoken when a prisoner at St. Helena, was scarcely hyperbolic: “Archimedes promised to move the world, if they would only furnish him a fulcrum for his lever; I would have made a fulcrum for myself, wherever I could have placed my energy, my perseverance, and my budgets.” This is followed by a comparison of his plans with those of the former kings of France, by which, he says, “Paris would have been made a wonder worthy of fabulous times.” And the catalogue of national works already accomplished or in progress, shows that this language was by no means extravagant. They were “great wonders.” To a greater extent than they have done, they would have “changed the face of France and of Europe.”—See *Count Montholon*, pp. 180-1.

To prove that “he deceived those” who witnessed these wonders, no other evidence is needed than to state the result of the great national vote by which Napoleon was elected emperor. Although this was opposed to the whole spirit of the revolution, of about *three millions five hundred thousand votes cast, less than three thousand* were in the opposition. At the birth of his son, by which the new dynasty was to be perpetuated, it was previously arranged that twenty-one guns from the palace should be the signal if the offspring were a daughter, one hundred guns if a son. When the first signal gun was heard, all Paris listened, numbering the guns, to learn the result. Twenty-one were counted; and there was a short pause. When the firing proceeded, all Paris rose to their feet in exultation.

A similar sentiment opened the arms of other nations, just before the most strenuous supporters of the old system, to receive Napoleon as their deliverer and benefactor; while their rulers were filled with the greatest fear. Croly speaks as follows:—

“Napoleon was, in a stronger sense than can be affirmed of any other sovereign or chieftain, the soul of his empire and his army. To the continent his name was a terror; the battle fought against him was pronounced beforehand a battle lost; the kingdom invaded by him, was looked upon as already overwhelmed.—The presence of no man within human record conveyed such impressions of certain defeat to all opposing power.”—*Apoc.*, p. 99.

Thiers gives the following, as to England in particular, and Europe generally.—It is the reported statement of “M. de Calonne,” a Frenchman, devoted to the Bourbons, on his return to France:—

“He repeats what we have long known, that the men who govern in Europe are men without means and without character, who are unacquainted with the time in which they live, who can neither judge of the present nor foresee the future, and who are alike destitute of the courage which incites to undertake, and of the firmness which enables to persevere. He

considers them all as delivered up to Bonaparte, trembling before him, and ready humbly to execute all his commands.

“M. de Calonne asserts, that in England the enthusiasm for Bonaparte is not only general, but carried to an excess, of which it is difficult to form an idea. The court and the city, the capital and the country, all classes of the citizens, from the minister to the artizan, are eager to proclaim his praises, and vie with each other in chanting his victories and the splendor of his power. Besides, this enthusiasm is not peculiar to England; all Europe is, as it were, infected with it. From all parts people are hastening to Paris to see the great man at least once in their lives; and the police has been obliged to threaten to apprehend some Danes, who had publicly bent the knee before him whenever they saw him.

“This is one of the principal causes of his strength and of his immense power. How could the French dare to oppose him, so long as they see the European powers prostrate at his feet?”—*Consulate and Empire*, p. 350.

Dr. Cox's Discourse.

(Continued from our last.)

In congratulating you all, as my beloved, honored, and devoted brethren, I can ask no pardon for expressly saying, that I include, among our worthiest auxiliaries here, the holy sisterhood of the churches! We are glad to greet these elect ladies at this grand national anniversary of the missionary cause. Their influence is precious, and essential, and approved of heaven, not in prayers alone. Would God that I could address all their millions in our country at once! It does them good to attend here and their faithful influence blesses us for it all the year. It is much their cause and the honors of the sex, that we promote. The scroll of the angel of missions, unfurled in his glory flight through the midst of heaven, is the MAGNA CHARTA also of the dignities and the destinies of woman, and thus becomes the standard of society, the elevation of the species, and the blessedness of all nations. [Note 1.] Hence we rejoice to welcome their inspiring and assisting presence here. Our glory and theirs it is to follow Christ. Again, I say, dear brethren, I congratulate you all in this wisdom of missions—believing that there is no other! and “remembering without ceasing,” in this heavenly relation, “your work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ, in the sight of God, even our Father.” The spirit of faith is the spirit of missions. I shall long remember, what I think was the last sermon preached in my pulpit by our lamented Armstrong, on this great theme of missions. His text was, “we,” that is, the ministers of God, “We, having the same spirit of faith, according as it is written, I believe, and therefore have I spoken; we also believe, and therefore speak.” In that faithful sermon, he showed the true source of missionary zeal and missionary achievement, in a way, solemn, luminous, earnest, and true. Faith in God, he said, was its inspiration, its vindication, its source, and its power.

Equally insidious, therefore, my brethren, and mischievous, is the way, too prevalent in these times, of invented substitutions, or learned adulterations, in place of “the truth as it is in Jesus.” We believe that the world is to be reclaimed. The man of no faith, or of a diluted and worldly-wise scholasticism, compassionates our credulity, plumes himself on his noble philosophy, and inquires, Why do you believe it? Like children and heirs of the kingdom, we reply; Our God has revealed it, because he has determined it; and he will do it, for both these reasons. We believe what he says, and this is our wisdom. If you call it folly, we pity you, and appeal to the day of judgment. “Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? It is impossible for God to lie.” [Note 2.]

Is faith inimical to reason, or only superior and tutelary? Faith, says a good writer, is only reason leaning on the bosom of God.—Faith is the friend, and the best friend of reason; expands, sublimates, and enriches it, with the treasures of God. We may well be indignant at the folly and the falsehood that would at all set reason and faith at variance. It is a deceitful compound of ignorance, indolence, pride, avarice, and crude impiety, that would ever prompt us to it.

Our faith in Daniel as the prophet of God, has been shaken in previous ages, only to be ever since the more confirmed and invulnerable. The audacious onset and flourishing malignity of Porphyry, toward the end of the third century, seemed for a time greatly to intimidate the church of God. Some think that Christians, in those persecuting times, were more scared by the audacity of the infidel, than they were in the following century, by the heathen zeal and the retrograde madness and the brutal hatred of the apostate emperor, Julian.

The great position of Porphyry was, that the predictions of Daniel were demonstrably written after the events to which they refer, and are therefore only imposture. This he asserted, not proved. And to say nothing of the noble way in which contemporary and subsequent ministers of Christ, and especially Jerome, met and refuted his fallacies, we cannot forget the evidence since accumulated, by which the providence of God, confirming the faith of his people, has overwhelmed the pride and folly of their adversaries. More than fifteen centuries have passed since Porphyry went to his account, at “the judgment-seat of Christ.” Whatever else is true of him, he is infidel no more; since “the devils also believe and tremble.” And what is now the demonstration of the matter? Twice as much, in time, has been accomplished since the death of Porphyry, as had been previously from the days of Daniel. Our retrospect of history, as we have seen, reaches now over a tract of twenty-four, rather twenty-six centuries in all. And what is the character of Daniel the prophet, as read in this comparison; what of his prophecy in the seventh chapter? I answer, it is all alive and brilliant, as well as lucid, homogeneous, consecutive, though not yet complete; in demonstration that it was given by inspiration of God. It is all harmonious and proportionate; a tissue of related symmetries, like the concentric stones of a circular arch, each part is strengthened by every other part, and is itself a key-stone resisting the common pressure and communicating strength to the whole. It is all one series and a unit, extending consistently through so many ages, from the reign of the Babylonians to the consummation of all things. And it is truly, in the words of Mede, (Works, iii., 654,) [Note 3] the sacred calendar and great almanac of prophecy, a prophetic chronology of time, measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel until the mystery of God is finished. Let us, then, at our present elevated and commanding standpoint, look back through all these centuries, since that glorious seer in the courts imperial, from Nebuchadnezzar to Cyrus, wrote by anticipation their history; and then say, is it not symmetrical as a gorgeous whole? Was one-third of it all imposture till the times of Porphyry? and the subsequent two-thirds all history and inspiration; where now the three-thirds all combined, in one astounding retrospective sequence, show homogeneous and unique, a magnificent arcade or corridor of related glories, all in keeping, plainly the architecture of God, which neither men nor angels could have planned, or predicted, or fulfilled, or sustained, or accomplished, as we see it at this day, and as posterity shall see it still more glorious, till the temporal expands for coronation in eternity. [Note 4.]

All history is tributary to prophecy. Infidels have written the facts that accomplished what their pride and madness disdained to acknowledge as the inspiration that foretold them.—Porphyry, Gibbon, Hume, Voltaire, where are your arguments? where your hell-inspired prophecies? where your souls?

And what, my brethren, is our faith? Shall we believe only that part of the prophetic scroll which the history of the past authenticates? Shall we be voluntarily blind or darkling as to the glorious future? God has put his own telescope into our hands; the light of heaven illumines it; things to come are the disclosed objects. Shall we not look at them, with steady and sober observation, with calm and confiding inference, with holy and gratified persuasion? What! in the same series of authentic prophecies, which our Lord Jesus Christ expressly quotes and sanctions, shall we believe all the beasts and none of the angels? all the misery, the mischief, the bloodshed, the heathen horror, the predominating sin, of the long-afflicted scene; the incessant storming of the sea of empire, with its waves of blood and fire forever roaring, and dashing, and destructive? Shall we believe all the preparatory, and none of the compensating stages; rejecting only the brightest, and the best, and the last, and the most

blessed, of the inspired declarations? Do we believe them? Hark! It is the voice of God proclaims it. Yes, indeed—“the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”—[Note 5.]

How wonderful are the relations of history, how firm and immutable; what tablets of unalterable registration! and yet in their relations how variable, how cumulative, how changeable—as the scenery of the kaleidoscope. The present is continually becoming the past; the future, the present. Each of us knows in this relation more than Milton or Calvin, or either Scaliger, knew. They are among our ancients. We look at them in aspects and in contrasts, which in their times had no existence. None of them knew the last two centuries in history, of England, of Europe, or of the world. None of them ever heard of Napoleon, or Wellington, or Washington. America was in their day almost a *terra incognita*, comparatively nothing; its greatness a trivial possibility of the future. What wonders have since succeeded wonders, till wonders, monsters, earthquakes, are becoming the ordinary course of events; the expected demonstrations of God in providence, God in history, God in prophecy, God in all; illustrating, confirming, accomplishing his own eternal purposes, “working salvation in the midst of the earth.” Let us not forget, that spectators as we now are of the scene, so privileged, and with the vast, the recent, and the ancient, constituting, at once, to our large vision, the picturesque of marvels that feeds and entertains it, we are soon to become ourselves spectacles to the gaze and the censure of others—the unborn spectators, an amphitheatre of countless millions of the future, to whom the first half of the nineteenth century, when nearly sixteen added months have finished it, shall be distinctly objective; and the fitting counterpart of other prodigies, not by us anticipated, which are to make the brighter, perhaps the bloodier, history of the half.—(To be continued.)

Note 1.—This is rather more complimentary than scriptural. The view the Doctor takes of this does more credit to his *gallantry* than to his understanding of the import of this prophecy.

Note 2.—Because it is impossible for God to lie, we believe that he will reclaim this earth in the way he has specified, i. e., by its regeneration by fire, by the banishment of the wicked, and by the resurrection and glorification of the redeemed.

Note 3.—Why quote the words of a believer in the pre-millennial Advent? On p. 11 they are all judged as “lame, weak, doting, vulnerable, wrong.” We fear that the Doctor judges of the Pre-millennialists as EUSEBIUS did of PAPIAS.—In connection with his belief in the personal reign of CHRIST, EUSEBIUS speaks of PAPIAS as a man of “small comprehension;” but when he refers to him for other objects, he admits him to have “enjoyed great favor and celebrity,” and to have been “a man most eloquent in all things, and skilful in the Scriptures.”—*Hist. of Euseb.*, iii., 32. There is too much of this kind of judgment.

Note 4.—Whew! Has the dictionary broke loose? We doubt whether a sentence like that was ever written by a pre-millennialist.

Note 5.—Truly, if we believe the past, why not believe what God has spoken of the future? If the past has all been fulfilled to the letter, why doubt that the future will be? Why disbelieve what God has spoken of the eternity and universality of his kingdom? It is to be an *everlasting* kingdom, under the whole heaven!—not to continue *only* for a thousand years.

Floating Lights.

I. JUDGMENT AND THE RESURRECTION. “That every one may receive the things done in his body.”—2 Cor. 5:10. There can be no trial of a man without a resurrection. A judgment to come involves a resurrection. Man is not a spirit, but an embodied spirit—a soul in a living body. He sins both in body and soul when he sins, and the same man that sinned must appear before the judgment-seat of Christ, to receive the “things done in the body.” “Done

in the body"—"done by the soul while living in the body." Now the same man that sinned cannot appear at the bar unless the body in which he sinned be raised and re-united to the soul. Man's spirit is not *the man* that sinned. Man's body must therefore be raised, in order that the *very same* being who broke the law, may be tried for his breaking the law. In human courts of law, it must be the very man who committed the crime, the same in name and person, or the indictment will not lie. It is no less so in His Supreme Court of Justice, who is "a spirit of judgment to them that sit in judgment."

II. THE SON OF MAN THE JUDGE. "And hath given him power to execute judgment also, because he is the Son of man."—John 5:27. It is written of Christ, (Isa. 53:8; Acts 8:32,) that "in his humiliation his judgment was taken from him."—*Septuagint version*. In the time when he humbled himself unto death, even the death of the cross, his judgment was taken from him; he had not a fair trial. It is against every principle of justice to make an accused man condemn himself. In our own favored land the suspected man is cautioned not to say anything which may criminate himself. The Saviour was made his own accuser and witness. "I adjure thee by the living God," said the High Priest, "that thou tell me whether thou art the Christ, the Son of God." When that Saviour comes to be the Judge, no one will have to complain of not having a fair trial. "God the Father hath given him power (or authority) to execute judgment, because he is the Son of man." As man, the Lord Jesus "knows what is in man," understands every circumstance of temptation, knows what the peculiarities of each man's mind and bodily constitution are; what the idiosyncrasies of every one are; knows how much this man has had to contend with a rugged temper, or an irritable temperament; how that one has had to make his slow way against a tide of opposition, and a mill-stream of resistance; and will then be able, by his very sympathies with our nature as a man, and from the perfect knowledge he has, through these very sympathies, of our real position, to be the unerring and impartial Judge.

III. THE DAY OF DISCOVERY. "We must all appear before the judgment-seat of Christ."—2 Cor. 5:10. We must not simply "make our appearance," as we say, and answer to our name, and stand before the bar, but appear as we are (original)—be made manifest. We live in a world of deceit, a world of appearances, "a vain show;" few seem what they really are, and are what they seem. There is little transparency of character. Men's motives, objects, and principles, will not bear holding up to the sun—the sun of truth. There, before that bar, all will be "made manifest,"—held up to the light; "for that which maketh manifest is light." There God's "secret ones" will be no longer secret. The seven thousand that have not bowed to Baal will come forth. It will be a day of manifestation, a day of strange discoveries—marvellous revelations. Actions that have looked bright enough with their tinsel in the sickly light of the theatre, will fade into their real worthlessness in the intense glory of that Eternal day. The Commentary of motives will be opened; and many deeds that were highly esteemed among men, will be shown up as they always were, as "an abomination in the sight of God." Does the saint of God tremble at this thought? Does he dread the spreading out of all the past, of his sins of unconversion, and his failings since conversion, before that solemn tribunal, and that august assembly? Let him rest in this. If it will bring glory to my Saviour, that my sins shall all be known; if it shall enhance the greatness of his love; if the depth of that pit of corruption, out of which he has drawn me, be fully shown; if the number and aggravating circumstances of my transgressions will serve to exhibit the wonders of his mercy, the prevalence of his intercession, the efficacy of his atonement, the immensity of his long-suffering, the riches of his grace, in his "exceeding kindness" towards such a sinner; then I know, that whatever I feel now, I shall then desire that he may be glorified, by the exhibition of my sins, which will display the power by which he forgave and subdued them, and made one who was once earthly, sensual, devilish, to become heavenly, spiritual, and Christ-like.—*Protestant Churchman*.

Bluntness.

Gentleness is opposed to bluntness and abruptness of manner. Harshness is not named, because it is too obvious to need a formal state-

ment, that violent and rough address or rebuke are in the strongest contrast to gentleness. No one can be harsh without somewhat of anger, or rough without disregard of another's sensibilities. Severity, except in some rare instances, and then when we act in God's name, is reserved with vengeance in Jehovah's hands; and he mingles mercy with judgment. Violent and vituperative epithets are strange sounds from the lips of one that professes to follow Him, "who, when reviled, reviled not again." All who have the same spirit with the apostles, "persuade men, by the same terrors of the Lord." Prophecy said of our Saviour, "He shall not strive nor cry, neither shall any man hear his voice in the streets. The bruised reed shall he not break, and smoking flax shall he not quench." Even in condemning the hypocritical scribes, whose secret wickedness he saw, his language is rather in sorrow than in anger, for the word our Bibles have rendered "Wo!" might in equal truth have been translated, "Alas for you!" What right, then, has a sinful follower of his to be harsh with a fellow-sinner?

There are those, however, who have too much good feeling to be intentionally harsh; who yet allow themselves a bluntness and abruptness of speech, which differs often only in intention from positive severity. These never seem to reflect that they require a courteous and modest address from others to themselves; but think because they are honest and well-meaning, they may say what they please in what manner they please. The slightest knowledge of human nature, the most superficial observation of God's language to men, should convince us, that if we would win men and turn them to the truth, we must approach them not only with kindness, but due respect.—"Honor all men," says the apostle, and we have a beautiful exemplification of this principle in the manner of his address to Agrippa and Festus. "A zealous man hath not done his duty," says Jeremy Taylor, "when he calls his brother a drunkard and a beast, but when he is, though severe against vice, charitable to the man, and careful of his reputation, and sorry for his dishonor, and observant of his circumstances, and watchful to surprise his affections and resolutions then when they are most tender and tenable: for men will not be in love with virtue, whither they are forced with rudeness and civility; but they love to dwell where they are invited friendly, and are treated civilly." It is a poor excuse that our natural manner is blunt and abrupt, and, therefore, men should take no offence at it. We show but little benevolence, when, to do men good, we are not willing to mend our manners, but, for want of a little care, disgust and turn them away from our good counsel. The roughest wood-cutter sharpens his axe, that he may cut rather than bruise, and the most ignorant artizan will oil his machinery, lest it should turn with difficulty and noisy creaking. Should not the Christian avoid blunt words, and give gentleness to his manner? Besides, it is not so certain, that because a man is blunt and rude in speech, he is sincere. There is more sign of sincerity in the man, who shows that he takes pains to be kind. Even if the world give him credit for honesty, it is for honesty in its lovely form; and truth is most attractive when most meek and gentle. But the world will not always give him such credit, for one of the best judges of the human heart holds this strong language:—

"This is some fellow,
Who, having been praised for bluntness, doth affect
A saucy roughness, and constrains the garb
Quite from his nature. He can't flatter, he:
An honest mind and plain, he must speak truth;
And they will take it, so; if not, he's plain.
These kind of knaves I know, which in this plainness
Harbor more craft, and far corrupter ends,
Than twenty silky ducking observants
That stretch their duties nicely."

Gentleness is, in fine, that kind, pleasant, considerate, and persuasive spirit, which evinces itself in a kind, pleasant, considerate, persuasive manner, finds its pattern in the character of Jesus Christ, and has its warrant in the command and mercifulness of God. Such a spirit the Holy Ghost works in the soul of every sanctified believer.—*Dr. Bethune*.

The Letter and the Spirit.

BY PROFESSOR RUSH.
(Continued from our last.)

The question whether the oracles of the prophets announce the literal return of the Jews to Palestine, and their re-establishment in that land, under a covenant of peculiarity, as a people distinguished above all others by

the nearness of their relation to God, has been long debated in the Christian Church, and may there still be said to be *sub judice*. From the confident tone, however, of Mr. Lord in the affirmative, one who had paid but little attention to the subject would be led to conclude that it was a self-evident proposition, and that there must be an unwonted stretch of presumption in cherishing a contrary opinion even for a moment. That this has been the case to a wide extent in Christendom he could only account for from the fact, that the true laws and canons of interpretation as laid down by Mr. L. have been but recently promulgated to the world, and he would therefore find excuse for their temerity in the plea of ignorance. But what apology can be offered for the audacity of the Newchurchman who flatly denies both the soundness of the premises and the truth of the conclusion, is not so obvious. Meantime, while sentence is suspended, he hopes he may be favored with a hearing in the attempt to develop the grounds of his dissent from the dogma so categorically propounded. In so doing he will no doubt seem to lay a ruthless hand upon much of the romance of the theme, and to make havoc of the devout expectancies of many minds which have nourished so kindly an interest in the descendants of Abraham, those "tribes of the wandering foot and weary breast," as the poetry of pietism has been fain to denominate them, notwithstanding the stern testimony of truth would operate as a powerful styptic to the effusion of a very tender sympathy in their behalf. The course of our discussion will lead us, moreover, directly athwart the track of the most majestic march of Mr. L.'s rhetorical, logical, and hermeneutical forces, and in the very outset a collision is inevitable with the vanguard of his line of argument in the principles laid down in the following paragraphs.

"Another error into which those who have treated of these predictions have fallen, is the assumption that besides the natural meaning with which they are fraught, as interpreted by the proper laws of the language in which they are expressed, they have also another and higher signification, which is denominated their spiritual import. This view is held, indeed, by the Christian world generally, and has been for a series of ages. It was the theory of Origen, Theodoret, Jerome, and of other early writers, and of Cocceius and Vitringa, especially, among the moderns, and is the basis of a large share of the current interpretations of the ancient prophets. . . . No theory, however, could be more groundless, or lead to a worse perversion of the prophecies. Language neither has, nor can have, any meaning except that which is either literal or figurative. The power or use of certain words, literally to express certain thoughts, is not inherent in them, or founded on their nature, but is the result of arbitrary convention. It is because men, for reasons of convenience, have chosen to appropriate them to their several offices, and use them as they do, that they are indebted for their import; not to any intrinsic adaptation more than any other accents of the voice, to represent such meanings. No word, therefore, can possibly have a literal signification, except as it acquires it by convention and usage. But besides their literal meanings, words have no import except that which is figurative, nor is there any principle except that on which they are figuratively used by which they can attain another meaning. If a word is employed without a figure to denote two things that differ from one another, then it has two literal meanings. If it has two meanings, only one of which is literal, or is employed to signify two things, only one of which it denotes literally, then by the definition it is appropriated to a use that differs from its literal signification; and this is the precise peculiarity of the use of a word by a figure. It is accordingly by a metaphor that all the terms employed in the Scriptures that have obtained what may be called a spiritual meaning in addition to their literal import, have acquired their new signification. Thus, the words, *redeem*, *ransom*, *regenerate*, *create*, *renew*, and other kindred terms that are employed to denote the work of Christ, the agency of the Spirit, and the effects of his influences, have obtained their spiritual meaning by a metaphorical use. Not an instance can be found in the Old or New Testament of the use of a word in both a literal and spiritual sense, in which the spiritual does not lie in the mere metaphorical use of the literal. It may, indeed, be said with truth, not only that it is not possible, but that it is not conceivable, that a signification should be given to a word that is not either literal or figurative. If it is not figurative, then its meaning

must be assigned to it arbitrarily, not because of any relation which that which it denotes sustains to something else. If it is not used arbitrarily, but because of some relation which that which it is employed to signify sustains to something else, as, for example, that which it literally denotes, then it is used figuratively, as that is the precise peculiarity of the metaphorical use of a word. The theory of a spiritual sense of words, therefore, in contradistinction from both a literal and a figurative sense, is demonstrably false.

"This consideration proves the utter impossibility, also, that, in any instance, *all the terms* of a prophecy should have even a figurative sense; inasmuch as we have already shown, it is an invariable and necessary law of figures, that *the names of the subjects* to which they are applied, should be used literally. The figure lies wholly in that which is affirmed, or declared, not in that of which the affirmation is made. On the supposition, therefore, that all the prophecies of the Old Testament, respecting the Israelites, have a spiritual meaning, *Israelites themselves*, and not any other people, *must still be the subjects* of that which the spiritual meaning denotes, as certainly and absolutely as though the prediction was literal. There is no possible or conceivable process by which *the names, Israel, House of Jacob, Judah, or Jews*, when they are the subject of the affirmation, can mean anything else than what they literally denote,—the descendants of Jacob, the Jewish people. These writers are accordingly wholly mistaken in the supposition, that the spiritual meaning, which they ascribe to the ancient prophecies, is a meaning of *their words*; or is indicated by their language, in distinction from the agents, objects, acts, and events, of which that language treats. Their theory really implies, that those agents, objects, and acts, are representative of other agents, objects, and events, of an analogous species; and that they fill the office, therefore, of prophetic symbols, and are to be interpreted on the same principles."—*Theol. and Lit. Jour.*, No. V., pp. 26-28.

It is evidently the policy of our author to draw a circle round his opponents, as the Roman Popilius dealt with Antiochus of old, and to demand submission to terms before their stepping over it. He would hem us in within the magic ring of his symbols and figures, and extort a concession that no word can have a signification that is not either literal or figurative. The thing, he affirms, is not only not possible, but not conceivable. To this peremptory requisition we demur till we are informed as to the extent of meaning which he would give to the term *figurative*, and the legitimate authority of the laws by which its application is to be determined. His object evidently is to exclude a truly *spiritual*, or *internal* sense, from the province both of the literal and of what he denominates the figurative use of language, and yet with a very anomalous kind of consistency he admits that such words as *redeem*, *ransom*, *regenerate*, *create*, &c., have a spiritual import, but holds that this is wholly due to their metaphorical use. This, however, leaves his real drift somewhat dubious. Is the spiritual sense a metaphorical sense, and nothing else? If it be, it is undoubtedly a figurative sense, for a metaphor is a figure. If the spiritual be something distinct from a metaphorical sense, though arising from it, in what does the distinction consist? But we need not multiply interrogations. The reference is plain enough, on the whole, that his theory sinks the spiritual entirely in the figurative. "Not an instance," he says, "can be found in the Old or New Testament of the use of a word in both a literal and spiritual sense, in which the spiritual does not lie in the mere metaphorical use of the literal." If this does not imply that what he would denominate the spiritual is identical with the metaphorical, we could have wished the author had been somewhat more luminous in his phraseology. We assume, then, that according to Mr. L. the literal and the figurative comprehend all the actual and possible senses of language, and as his definition of figurative senses utterly excludes what Origen, Cocceius, Vitringa, and still more Swedenborg, have termed a *spiritual* sense, therefore the assertion of such a sense is according to him altogether groundless and idle. [Note.]—(To be continued.)

Note.—We agree with Mr. Lord in this; but deny that the return of the carnal Jew can be proved by a Scriptural use of language.

THE HEAVENLY REST.—Rest! how sweet the sound! It is melody to my ears! It lies

as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest—not as the stone that rests on the earth, nor as this flesh may rest in the grave, nor such a rest as the carnal world desires. O, blessed rest, when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty!" When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest with God! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in his love to me, as I shall rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 15, 1899.

The Harvest of the Earth.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And I looked, and behold, a white cloud, and one was seated on the cloud like a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him seated on the cloud, Thrust forth thy sickle, and reap: for the hour is come for thee to reap; for the harvest of the earth is ripe. And he, who sat on the cloud, cast his sickle on the earth; and the earth was reaped. And another angel came out of the temple in heaven, he also having a sharp sickle. And another angel came out from the altar, who had power over the fire, and called with a loud shout to him, who had the sharp sickle, saying, Thrust in thy sharp sickle, and cut off the clusters of the vine of the earth; for its grapes are ripe. And the angel cast in his sickle into the earth, and cut off the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even to the bridles of the horses, for the distance of one thousand six hundred furlongs."—Rev. 14:14-20.

As in the preceding portions of the chapter, so here the angels symbolize the instrumentalities which will effect the results they are symbolized to perform. There is a difficulty in limiting this symbol to designate bodies of men, in the fact that events are sometimes symbolized as performed by it, which are accomplished by other than human beings.

A reaping process is here described. The reaping is represented as of two kinds, and at two periods. The first reaping is of the harvest of the earth; and the second of the vine, which is cast into the wine-press of God's wrath.

The "harvest" is spoken of in distinction from the vine, and in contrast with it. We harvest what we prize. The farmer harvests his grain: he does not harvest briars and thorns. He reaps, or cuts, both; but the one is gathered into his garner, while the other is given to the consuming fire. The act of reaping is not expressive of the destiny of that which is reaped. This is indicated by the disposition made of, and the terms applied respectively to it. The first gathering here symbolized, is evidently that of the living righteous, and the succeeding one, that of the wicked. This order in the gathering of the two classes corresponds with a like order in predictions of the event elsewhere in the Scriptures. The instrumentality by which they are to be gathered is the angels: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31. Or as MARK records it, "from the uttermost parts of earth to the uttermost part of heaven."—Mark 13:27. The time of this is when "the Son of man shall come in the glory of his FATHER, with his angels; and then," we read, "he shall reward every man according to his works."—Matt. 16:27. The one sitting on a cloud, like to the Son of man, is evidently the SAVIOUR, who has said, "I will come again and receive you unto myself."—John 14:5. The place to which they are gathered is described by the apostle: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in

the air."—1 Thess. 4:17. They are caught up to where the reaper sits.

This gathering of the righteous seems to be preparatory to the infliction of the last seven plagues on the wicked. The wicked are also gathered by the instrumentality of angels: said the SAVIOUR, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:40-42. In the parable of the tares, the SAVIOUR said, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—v. 30. Thus the tares were to be gathered first—not before the righteous are gathered, but before the wheat is placed in the garner: the new earth being the garner where the righteous are finally to be gathered, they cannot be placed there till the wicked have been gathered out, and "then shall the righteous shine forth as the sun in the kingdom of their FATHER. Who hath ears to hear, let him hear."—v. 43.

The disposition of the vine, its being trodden down, and the great presence of blood flowing, symbolize the awful judgments to overtake the wicked, after the escape of the righteous, when they are gathered into bundles and burned.

In the destruction of the old world by the flood, NOAH is first secure in the ark. In the overthrow of Sodom, righteous LOR is rescued, and in a place of safety. So before the infliction of the last plagues, the righteous are caught up to meet the LORD in the air. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Ps. 37:1-3, 9-11, 34. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD which is my refuge, even the MOST HIGH, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Ps. 91:5-12.

THE VICTORS ON THE SEA OF GLASS.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; for by these, the wrath of God is completed. And I saw as it were a transparent sea mingled with fire; and those, who had obtained the victory over the wild beast, and over his image, and over the number of his name, standing on the transparent sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, King of nations! Who should not fear thee, O Lord, and glorify thy name! For thou only art holy: for all nations will come and worship before thee; for thy judgments are manifested."—Rev. 15:1-4.

Those on the sea of glass, are those who have gotten the victory. Victory is not won until the combat is ended. Our warfare only ceases with the present state. Uniting in the song of Moses and of the LAMB, they must be situated in respect to their enemies, as the Israelites were to theirs after the overthrow of the Egyptians in the Red Sea. When the Israelites were safely over, and their pursuers were covered by the waters, "then sang MOSES and the children of Israel this song unto the LORD, and spake, saying:—

"I will sing unto the LORD, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. The LORD is my strength and song, And he is become my salvation: He is my God, and I will prepare him an habitation; My father's God, and I will exalt him. The LORD is a man of war: The LORD is his name. Pharaoh's chariots and his host hath he cast into the sea:

His chosen captains also are drowned in the Red sea. The depths have covered them: They sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency Thou hast overthrown them that rose up against thee: Thou sendest forth thy wrath, Which consumed them as stubble. And with the blast of thy nostrils The waters were gathered together, The floods stood upright as an heap, And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, My hand shall destroy them. Thou didst blow with thy wind, The sea covered them: They sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, Fearful in praise, doing wonders! Thou stretchedst out thy right hand, The earth swallowed them.

Thou in thy mercy hast led forth the people Which thou hast redeemed: Thou hast guided them in thy strength Unto thy holy habitation.

The people shall hear, and be afraid: Sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; The mighty men of Moab, trembling shall take hold upon them;

All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; By the greatness of thine arm they shall be as still as a stone;

Till thy people pass over, O Lord, Till the people pass over, which thou hast purchased. Thou shalt bring them in, And plant them in the mountain of thine inheritance, In the place, O Lord, which thou hast made for thee to dwell in,

In the sanctuary, O Lord, which thy hands have established. The LORD shall reign for ever and ever!

"For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And MIRIAM the prophetess, the sister of AARON, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And MIRIAM answered them, "Sing ye to the LORD, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea."—Ex. 15:1-21.

Similarly situated are the righteous over their enemies; and well may they add to the song of MOSES, the servant of God, the song of the LAMB, saying:—

"Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints! Who shall not fear thee, O Lord, and glorify thy name!

For thou only art Holy: For all nations shall come and worship before thee; For thy judgments are made manifest."

Those on the sea of glass evidently symbolize the redeemed, caught up to meet the LORD in the air, safely removed from the wrath of God contained in the seven last plagues which are then to fall on the wicked.

THE SEVEN VIALS.

"And after this, I looked, and the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and girded around the breasts with golden girdles. And one of the four living beings gave to the seven angels seven golden bowls filled with the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter the temple, till the seven plagues of the seven angels were completed. And I heard a loud voice out of the temple saying to the seven angels, Depart, and pour out the bowls of the wrath of God on the earth. And the first went away, and poured out his bowl on the earth; and there came an evil and sore ulcer on the men, who had the mark of the beast, and on those worshipping his image. And the second angel poured out his bowl on the sea; and it became like the blood of a dead person; and every living creature in the sea died. And the third poured out his bowl on the rivers and on the fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Thou, who art, and wast holy, because thou hast inflicted these judgments; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy! And I heard one from the altar, saying, Even so, Lord God Almighty, true and righteous are thy judgments! And the fourth angel poured out his bowl on the sun; and it was given to him to burn men with fire. And men were burned with great heat, and reviled the name of God, who had power over these plagues; and they repented not to give him glory. And the fifth angel poured out his bowl on the throne of the wild beast; and his kingdom was darkened; and they gnawed their

tongues through pain, and reviled the God of heaven, because of their pains and their ulcers, and repented not of their deeds. And the sixth poured out his bowl on the great river, the Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, that go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty. (Behold, I come like a thief. Happy is he, who watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them into a place called in Hebrew Armageddon. And the seventh poured out his bowl on the air; and there came a loud voice from the temple [of heaven,] from the throne, saying, It is done! And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were on the earth, so mighty and so great an earthquake. And the great city became three parts, and the cities of the nations fell: and great Babylon was remembered before God, to give to her the cup of the wine of his furious wrath. And every island fled, and the mountains were no more. And vast hail, weighing a talent, fell from heaven on men; and men reviled God because of the plague of the hail; for the plague thereof was exceedingly great."—Rev. 15:5-8; 16:1-21.

There are difficulties in the application of these symbols, which we profess no ability to remove.—There are difficulties in locating them after the advent; but insuperable ones in locating them before. The whole order of God's providence has been, first to make the righteous safe, and then to overwhelm the wicked. So here we find the righteous on the sea of glass, before the angels have poured out their vials. They are the last plagues: and therefore cover no great extent of time. If they extended over the gospel dispensation like the trumpets, they would not all be the last vials: the last one would be alone the last, like the last trumpet; but it requires them all to finish the wrath of God. We are therefore inclined to the view, that the fearful plagues to fall on the wicked, after the departure of the righteous, are here symbolized. They are not all simultaneous, but successive, within a comparatively short period. The departure of the saints, seems to leave all the perverted agencies of the world not much disturbed by their absence. They bring infidel principles to explain every event which may have transpired so as to be but little moved by them. As the judgments are inflicted there is no repentance of their deeds—an evidence that no mercy is in store for them. The phrase—"Behold, I come like a thief. Happy is he, who watcheth, and keepeth his garments, lest he walk naked, and they see his shame"—is a parenthetical remark—not indicating that CHRIST then comes; but is thus thrown in, in connection with the description of the plagues on the wicked, to influence men while there is mercy, to prepare for his coming, and so not be liable to the infliction of these last vials of God's wrath.

The Resurrection, the Christian's Hope.

Dr. CLARKE, in his remarks on the 15th chapter of 1 Corinthians, says:—

"The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

Why should there be this departure from the primitive mode of preaching, if the faith of those who preach continues the same! Those who believe in the resurrection of the body, and still make death the event which glorifies the events, say but little of the resurrection, because they give this other event an importance which the Bible and early Christians did not attribute to it. An event of, to them, such importance, intervening, they look with less interest to the greater event, and quietly acquiesce in the idea of its remoteness. If instead of at death, their hopes clustered about the resurrection from the dead, their preaching would necessarily better compare with the apostolic mode of preaching, described by Dr. CLARKE. In the fulfilment of their mission, the apostles ever preached, "The coming of the LORD draweth nigh." Were the hearts of the disciples made sad by the departure of their Master when he ascended from Mount Olivet?—They were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Would the apostle exhort to repentance?—The motive presented was, "that your sins

may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send JESUS CHRIST, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things?—It was "so that ye come behind in no gift; waiting for the coming of our Lord JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord JESUS CHRIST." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus?—It was because "our conversation is in heaven, from whence also we look for the Saviour, the Lord JESUS CHRIST; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above?—It was because "when CHRIST, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—The consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels." He admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" and he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for CHRIST." Would he administer to their "hope, or joy, or crown of rejoicing"?—It was by reminding them that they were to be "in the presence of our Lord JESUS CHRIST at his coming." Would he increase their "love one toward another, and toward all men"?—It was "to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Would he present them with words of encouragement with which they might comfort one another?—He reminds them that "the Lord himself shall descend from heaven," "the dead in Christ rise first," and "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and unto that coming, he prayed God their "whole spirit, soul, and body," might "be preserved blameless." Would he charge a fellow-disciple to faithfulness in his ministry?—He commands him to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;" again, he says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" and, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing." Another fellow-laborer he exhorts to speak "the things which become sound doctrine"—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

The apostle James is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is his great incentive to patience in the Divine life: "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

Peter has his eye continually fixed on the same event. He bade the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ."

The beloved disciple is also animated with the thoughts of the coming of him on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in Christ, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like

him; for we shall see him as he is." And he closes up the volume of inspiration with the importunate prayer, "Even so, come, Lord Jesus."

The teachings of the Old Testament are equally pointed in referring to the same event. The most of the glorious promises are often quoted in reference to a day of gospel triumph in the unregenerated earth. We find a connection between them and the resurrection state. Does the son of Beor foresee the goodly tents of Jacob, and the tabernacles of Israel, spread forth as the valleys, and as gardens by the river's side?—It is in connection with the destruction of him that remaineth of the city; and he is constrained to take up his parable and exclaim, "Alas, who shall live when God doeth this!" Does the man of Uz look forward to the latter day, when the Redeemer shall stand upon the earth?—It is when he himself shall see the majesty of Jehovah with his own eyes in the flesh, although his body shall have been once destroyed by the worms. Does the sweet singer of Israel tune his harp to sing of the time when the heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession?—It is when they are to be broken with a rod of iron, and dashed in pieces like a vessel of the potter. Does he foresee the meek, and those that wait on the Lord, inheriting the earth?—It is an inheritance that shall continue forever, and which shall be given when the wicked shall be mown down as grass, and perish as the green herb, when their swords shall enter into their own hearts, and their bows be broken. Does the sublime prophet, whose lips were touched with the coal from off the altar of the Lord, predict the restoration of the judges of Israel, and her counselors, as they were at the beginning?—It is to be when all their dross and tin are to be purely purged away, and the city shall be a city of righteousness, a faithful city;—it is to be when Zion shall be redeemed with judgment, and her converts with righteousness, when the destruction of the sinners and transgressors shall be together, and they that forsake the Lord shall be consumed. Does he declare the establishment of the mountain of the Lord's house upon the top of the mountains, when the nations shall go up to the mountain of the Lord, to be taught of his ways, and to walk in his paths?—It is to be when the Lord shall judge among the nations, and rebuke many people; when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord shall alone be exalted; when the idols shall be utterly abolished, and cast to the moles and the bats, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Does he look forward to the glorious period when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fating together, led by a little child,—when the cow and the bear shall feed, and their young lie down together,—when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea, and in all the holy mountain of the Lord they shall not hurt nor destroy?—He sees also the Lord reproving with equity for the meek, smiting the earth with the rod of his mouth, and with the breath of his lips slaying the wicked. Does he see the moon confounded, and the sun ashamed, and the Lord of hosts reigning in Mount Zion, and in Jerusalem, and before his ancients gloriously?—It is when the earth shall have been utterly broken down, shall have been clean dissolved, and moved exceedingly: when it shall have reeled to and fro like a drunkard, and been removed like a cottage, because the transgressions thereof were heavy upon it;—it is in the day when the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. Does he behold in prophetic vision a feast, of fat things full of marrow, of wines on the lees well refined, made unto all people, in the mountain of the Lord of hosts?—It is when the Lord will destroy the face of the covering cast over all people, and the veil that is spread over all nations; it is when he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth; it shall be said in that day, Lo, this is our God, we have waited for him, he will save us, and we will be glad and rejoice in his salvation; it is when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, when the earth shall disclose her blood, and no more cover her slain: for the dead men of Zion shall then live, together with the dead body of the prophet shall they arise: they that dwell in the dust will awake and sing; for the dew of Zion will

be as the dew of herbs, and the earth shall cast out her dead. Does he see the dawning of that day when the Lord of hosts shall be for a crown of glory, and for a diadem of beauty unto the residue of his people?—It is to be when judgment will be laid to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places; it is when the covenant which sinners have with death shall be disannulled, and the agreement they have made with hell shall not stand; it is when the scourge shall pass through, and they shall be trodden down by it, when the Lord shall rise up as in Mount Perazim, and shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act, and accomplish the consumption which is determined upon the whole earth. Is he commissioned to comfort the people of Israel, to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity pardoned?—It is to be when the glory of the Lord shall be revealed, and all flesh shall see it together: the commission is:—

"O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid:
Say unto the cities of Judah, Behold your God!"

Does he look forward to the time when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when her windows are to be made of agates, her gates of carbuncles, and all her borders of pleasant stones; when all her children shall be taught of the Lord, shall enjoy great peace, and be established in righteousness?—He also sees it an eternal state, a covenant of peace, that shall not be removed. Does he see the mountains and the hills breaking forth into singing, and all the trees of the field clapping their hands in unison with the glad concert; the fir-tree coming up instead of the thorn; and instead of the brier the myrtle tree?—It is to be an everlasting sign—one that shall not be cut off. Does he see Zion adorned with all the glory of Lebanon,—the fir-tree, the pine, and the box together, beautifying the place of the Lord's sanctuary, and making the place of his feet glorious?—It is to be when it shall become an eternal excellency, a joy of many generations, when violence shall be no more heard in the land, nor wasting and destruction within her borders; when the walls of Zion shall be called Salvation, and her gates Praise; then the sun shall be no more her light by day, nor for brightness shall the moon give light unto her; but the Lord shall be unto his people an everlasting light, and their God their glory; their sun will then no more go down, neither shall their moon withdraw itself; they shall then be all righteous, the days of their mourning shall be ended, and they shall inherit the land forever. Does he see Jerusalem created a rejoicing, and her people a joy?—He foresees it will be when God shall create new heavens and a new earth, and they are to be glad and rejoice forever in that which God shall create. So might we proceed through all the discursive prophecies; and wherever we shall find the promises of the latter day glory of the church foreshadowed, there shall we also find the most conclusive evidences, that the glory brought to view is not a glory which is to be witnessed in this fallen state, or at death, but is to be subsequent to the resurrection, the regeneration of the earth, and the restoration of man to his Eden state, where an eternity will alone unfold the joys reserved for those who love the Lord.

A CARNAL NOTION.—Because "flesh and blood cannot inherit the kingdom of God;" and "the Spirit that raised up CHRIST from the dead shall so quicken our mortal body," &c., therefore some have conceived and preached the notion that the Spirit of God is then to circulate through our veins and arteries, as the blood now does! We have never knowingly permitted the *Herald* to countenance such a notion. Our bodies will be quickened and revived by the Spirit's gracious influences,—not by its venous and arterial circulation. Why does blood circulate? It is to supply the waste of the system. The food we eat is changed to chyle and chyme, and supplies the blood with the requisite nutriment which is needed to replace in the system the deposit which has been removed by the waste constantly going on. The circulation of the purple fluid is for the purpose of carrying to the proper place of deposit the needed particles of supply. Will a like supply be needed to supply a constant waste in our resurrection bodies? If it is, it must be by a fluid replenished by the food eaten, analogous to our blood. If not, then no circulation of any kind is needed. In either case, to suppose the Holy Spirit is a material substance, thus to circulate, is not only irreverent and

disrespectful, but gross and carnal. The fact is, that when it says that flesh and blood cannot inherit the kingdom of God, it no more asserts that blood cannot, than it does that flesh cannot. The idea is, simply, that our bodies as now constituted cannot inherit there. They will be changed, transformed, and still the same. Our flesh will bear no more relation to our present flesh, than our blood will to the present blood. The whole system will undergo a change more great than that which the charcoal undergoes when it is transformed into a diamond. We know not now just what we shall be; but we know this, that when Jesus shall appear, we shall be like him; for we shall see him as he is. Anything more than this is mere speculation, and is within the hallowed courts where we dare not tread,—among the secret things which belong unto God, and not among those he has revealed unto us and our children. When we have heard this sentiment given utterance to, we have felt an indescribable sense of its belittling the office of the Spirit, which for worlds we would not have an abiding one with us.

LEIGH RICHMOND.—"In his preaching he was plain and familiar, so as to be understood by the most unlearned in his congregation: nor was he satisfied till he explained his idea in every possible variety and point of view. On this account he sometimes seemed, to persons unacquainted with his design, to employ a needless number of words. It was once pleasantly said by one who heard him, 'An excellent sermon, but with too many various readings.' He used to refer his friends, who conversed with him on the subject of preaching, to the advice of his college tutor, 'Don't use terms of science. The people have no abstract ideas; they cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of riches, not affluence; of trust, not confidence. Present the same idea in a varied form, and take care that you understand the subject well yourself. If you be intelligent you will be intelligible.'"

FUTURE PUNISHMENT.—In the confession of MANNING of the murder of O'CONNOR, committed by himself and wife, he states that he asked her before the act, "What would become of her if she committed the crime of murder?" to which she replied:—

"We have no souls; after we are dead we are like lumps of clay, and there is no more thought of us, and I shall never have to suffer hereafter for murdering that man."—*London Tablet*, Nov. 17th, p. 733.

It seems that a disbelief in the doctrine of future rewards and punishments, as taught in the Scriptures, was one great cause of this unhappy woman's committing the crime of murder. The Scriptures wisely appeal to our fears, as well as to our hopes, to keep us in the path of rectitude.

A TRIP EAST.—Such is the state of our health, that we shall not be able to make a long, or laborious tour. Having promised to visit the brethren at Sheepscott Bridge, we will be with them Friday, Saturday, and Sunday, Dec. 21st, 22d, and 23d. Let all the friends in the vicinity attend.

On our way down, we will preach in Portsmouth Tuesday evening, Dec. 18th, as Bro. CROWELL shall appoint. In Portland Wednesday evening, the 19th. We hope to meet all the brethren in whatever place Bro. JOHNSON and others shall appoint.

On our return, we shall call on Bro. YORK at N. Yarmouth, Monday evening, 24th, and preach as he shall appoint.

Bro. HARLEY may meet me Thursday evening, Dec. 20th, at Wiscasset. J. V. H.

APPOINTMENTS.—We received several notices on Wednesday, (the day our paper goes to press,) too late for the last *Herald*. We must receive such notices by Tuesday, at the latest. When they do not appear the same week they are sent, brethren will hereafter understand, that it is because they came too late. We would also enjoin upon all to write legibly; else mistakes will be unavoidable.

ERRATA.—In Bro. A. D. Gove's letter of last week, before "In that place and vicinity," read, "I visited the brethren in Stanstead, C. E.; tarried with them two weeks. There are a goodly number of brethren and sisters." As it was in our last, it makes Bro. G. say of Sugar Hill what he said of Stanstead.

As fire will not warm us unless we tarry at it, and as a bee cannot suck the honey from a flower unless she abide upon it, no more can any child of God receive support and consolation from the promises, unless he seriously and solemnly ponder and meditate on them.—*Calamy*.

Correspondence.

"ANNA" AND "AN ADVENTIST."

BRO. HIMES:—I find in the Salem "Gazette," of the 27th ult., another communication from "Anna," addressed "To an Adventist." I would ask you to give it a place, with my answer, in your columns. I also would ask the favor of a correction in my answer to "Anna," in the "Herald" of Dec. 1st. In the fourth line from the last, I find printed,— "I would be of those, Anna," &c. It should be, "I would be of those, Anna," &c.

With respect, I am yours, sir, L. H. S.
TO AN ADVENTIST.

"And he said to his disciples, the days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them."—Luke 17:22, 23.

It is appointed unto all to die,*

And after death the judgment!
Yet some believe this mortal frame on high,
To meet the Saviour will be strangely sent!
And while their bodies bow them day by day
Unto the grave, still think to soar away!

Though flesh inherits not eternal life,†
Still to the fleshly tenement they cling—
Rememb'ring not, a corn of wheat must die †
Ere to bring forth much fruit it upward spring.
Death takes the body, him they call men's foe!
E'en though the soul through him is made to grow.

While of the hour Christ cometh, it is said,
Nor men, nor angels, nor e'en Christ shall know—§

Yet zealous men the time exact have spread;
They proved it to a unit long ago.
And though their calculations came out wrong,
Their faith for sixty-six is just as strong.

For except the print of the nails they see,||
And thrust their hands within his wounded side,
(The sad, sad tokens of the cruel tree,)
They will not own their Christ in him who died!
Blessed are they who have his word received—
Who waited not those tokens, but believed!

ANNA.

* Heb. 9:27. † 1 Cor. 15:50. ‡ John 12:24.
§ Mark 13:32. || John 20:25.

TO ANNA.

"Beloved, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:51, 52.

Who are those, Anna, who will say,
That mortal frames will wend their way
Through the ethereal vaulted sky,
To meet the Saviour there on high!
Not those who seek their coming King
From God his regal power to bring:
Not those who pray, "Thy kingdom come;
On earth, O Lord, thy will be done!" †
Not those, who as they day by day,
Lay loved ones in the grave away,
Rejoice, that time that morn will bring,
When the long hoped Messiah King
Shall call the immortal bodies forth ‡
From the green graves of groaning earth, §
With flesh that never more can die, ||
Like his who now exists on high, ¶
Bloodless and pure in its new birth, **
Fitted for the restored earth: ††
Fitted God's kingdom to inherit,
Not nature's frame, but of the Spirit. ††
Such are the hopes we fondly cherish,
Such are the hopes that cannot perish,—
Hopes with the glorious splendor rife,
Of Christ's own gift, eternal life: §§
Hopes, that right soon death's sting will be
Lost, with the cold grave's victory. ||||
And though men scoff, and jeering say,
"Where is the promise of that day,
That Christ will come to earth again,
When all things here the same remain,
As ere the flood our planet swept,
Or ere our fathers lived, or slept!" ¶¶
We mind them not, nor heed their strife,
We're seeking for eternal life.
We know the word of God is pure—
We know its promises are sure:
To us these promises are gems,
More richly prized than diadems.
Those promises by prophets spoken,
Not yet fulfilled, will ne'er be broken;
Not one will fail, though the array
Of heaven and earth shall pass away. (1)
And there are ardent ones that long
To meet their King with love so strong,
They daily watch the tokens given, (2)
To know when he shall come from heaven,
And now rejoice, and look on high,
Because redemption draweth nigh.
O! Anna, 'tis a glorious theme,
You deem so much an airy dream,
That Christ will come again to earth,
Prepared as at its pristine birth,
With millions of our ransom'd race, (3)
To greet him in that glorious place.
God grant that there our songs may rise,
In that restored Paradise.

AN ADVENTIST.

* Dan. 7:14. † Matt. 6:10. ‡ Matt. 5:28. § Rom. 8:22. || Rev. 21:4. ¶ Luke 24:39. ** 1 Cor. 15:50. †† 2 Pet. 3:13. ‡‡ 1 Cor. 15:44. §§ John 17:2. ||| 1 Co. 15:55. ¶¶ 2 Pet. 3:34. (1) Matt. 5:18. (2) Luke 21:25-29. (3) Rev. 21:24.

THE TWO ADAMS.

"The first man is of the earth, earthy: the second man is the Lord from heaven."—1 Co. 15:47.

Our text leads us to contemplate the character and destiny of the two Adams; and we design in this discourse to show the analogy and comparison between them. The subject involves the whole scheme of redemption, and in considering it in full, we should have to contemplate the original state of man, his subsequent fall, with all the sad and dire results which followed, and the means and character of a restoration through Christ the second Adam. But we design only to refer to the prominent points of analogy, in the hope that some, at least, may be induced to give the subject that critical examination it deserves, and obtain that knowledge which seems indispensable to our final salvation.

Adam, according to Josephus, is a name derived from a word signifying "red earth," supposing that he was originally formed from it. But Sir William Jones contends that it is derived from *Adim*, which in the Sanscrit signifies "the first;" and this would appear the more reasonable, inasmuch as it most probably designated the father, progenitor, or head, of a race. The first Adam is the head of the present race now inhabiting our globe,—the second Adam, of a future race inhabiting the world to come.

I. Their conformation.

1. Reference is made to this point of comparison in the text:—

Conformation of the first Adam. He is "of the earth, earthy." God makes of the earth, dust, a being composed of bones, muscles, nerves, blood-vessels, and all the various tissues and organisms which make up our frame, and he endows it with the faculties of thought, perception, judgment, &c. How incomprehensible is this! How unnatural for earth to act, move, or think, at will! For the inanimate substance to become at once an animate and sentient being! And yet this is the origin of our race. Hence the propriety of that sentence on man's sinning, "Dust thou art, and unto dust shalt thou return."

Conformation of the second Adam, as alluded to in the text. He is "the Lord from heaven." Explained John 1:1-14.—"The Word became flesh," not earth, dust, but that Word which "was with God," and "was God," which "created all things," which "made the world, but the world knew him not," this "was made flesh." How mysterious and incomprehensible is this! "Without controversy, great is the mystery of godliness, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."—1 Tim. 3:16. He is emphatically the Lord from heaven. He says, "I came down from heaven not to do mine own will, but the will of him that sent me." "What and if ye shall see the Son of man ascend up where he was before."—John 6:38, 62.

2. This conformation as regards vital power is alluded to in a verse in the context: "And so it is written, the first man Adam was made a living soul, the last Adam a quickening spirit."—v. 45.

Conformation of the first Adam, according to this passage: "A living soul." What is understood and implied by this? We will turn to where it is written "the first man Adam was made a living soul."—Gen. 2:7. In this passage there are three points of consideration. 1. "And the Lord God formed man of the dust of the ground." 2. "And breathed into his nostrils the breath of life." 3.—"And man became a living soul," i. e., an existent, living being, endowed with the principle of life, not, as some assert, with an "immortal soul." The term living soul does not imply immortality, if it does, then it follows that beasts, fowls, &c., are endowed with the same, for it is said, Gen. 1:30, "And to every beast of the earth, and to every fowl of the air, . . . wherein there is a living soul," &c. Here, what is ascribed to one, is to the other. Again, if "living soul" implies "immortal soul," why is it capable of dying? and yet it is said, "The soul that sinneth, it shall die."—"In the day thou eatest thereof thou shalt surely die." Also, the term "immortal soul" is not used once in Scripture, though so frequently used in religious conversations, and from the sacred desk. If you ask me to define the principle of life, I cannot; it is incomprehensible in both the vegetable and animal creation. When it is taken away from the substance or object endowed with it, the object immediately withers, fades, and dies: so with the vegetable, so with the animal. I do not here speak of those faculties and mental developments with which man is endowed, and which render him far superior to other animate existences attached to our world. It is not my province to speak of this, but simply to call your attention to the signification of the term here the subject of remark.

Conformation and power of the second Adam.—"A quickening spirit." Explained in John 5:21.—"As the Father raiseth the dead and quickeneth them; even so the Son quickeneth whom he will." Let me here observe, there is power in all animate subjects and substances to generate and produce their own species, but there is no power to resuscitate and bring back to life when once life has become totally extinct. With this power is the second Adam endowed. "He raiseth the dead and quickeneth them." He does not produce his species by the ordinary way of generation, but by raising to life that which is dead—by quickening again to life the first Adam's posterity. He exhibited this power while on earth in several instances, as in the case of Lazarus and the widow's son, and he declares of himself, "I am the resurrection and the life." "Marvel not at this, the hour is coming in the which all that are in their graves shall hear the voice of the Son of God and come forth."—John 5:20-29.

II. Both were placed on trial.

The requirement of Jehovah of the first Adam.—

It is given in Gen. 2:15-17. The whole was simply to abstain from plucking and eating of one tree of the garden. He could freely eat of all others, and there was placed in the garden every tree that was beautiful to the sight and good for food. But as trifling as the requirement was, he did not endure. The woman, when she "saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof and did eat, and gave also unto her husband, and he did eat: and the eyes of the both were opened."—Gen. 3:6, 7.

The requirement of the second Adam. It was to do the whole will of God. "Lo, I come to do thy will, O God." Read Heb. 10:1-10. To fulfil the law and the prophets. To magnify and make the law of God, broken by man, honorable. Hence he came under the law. After it was given on Sinai, and from the beginning fulfilled its demand perfectly. 1 Pet. 2:22-24. But mark the severity of the trial. He endured while surrounded with infirmities, subject to like passions as we, and endured the fearful buffetings and temptations of Satan. But nothing deterred him from his course. Neither wealth nor honor, flattery nor applause, contempt nor scorn, nor death itself. "He endured the cross, despised the shame," and was faithful to the end.

III. Sin comes by one—righteousness by the other.

1. Sin by the first Adam. "By one man sin entered into the world."—Rom. 5:12. All must admit that our nations are deeply corrupted, and that all mankind are depraved and fallen. How came this? The Scriptures afford us the only satisfactory answer. "By one man sin entered into the world." Every day's experience demonstrates this. From the child of a few days existence, to the old man that is just ready to close his eyes on the scenes of the world, none are exempt from this depravity, which is inherited from Adam. But

2. Righteousness comes by the other. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18, 19. Although through the second Adam there is this great and ample provision for the first Adam's race, yet the Scriptures at the same time assure us that it is proffered upon conditions to all who have arrived at an age to distinguish good and evil; and it would be strange indeed, if in our deeply depraved state God should propose saving us independent of any conditions! These conditions are faith in this righteousness. "The righteousness of God is revealed from faith to faith."—"Justified by faith."—"By grace are we saved through faith." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Scriptures abound with such language; and if we wish to be participants of this righteousness and grace, that have appeared to all men, we must comply with the conditions. See also 2 Cor. 5:9.

IV. Death came by one—life by the other.

1. Death by the first Adam. "By one man sin entered into the world, and death by sin."—Rom. 5:12. Why does death exist in our world? The Scriptures, as in the above case, afford us the only satisfactory answer. Adam violated the law of God, the penalty of which was death. We cannot conceive of the present state of suffering, sorrow, and death, existing in our world, and permitted by the Supreme Being, unless it be that man has violated his law, and he sees fit to demonstrate his abhorrence of it. And we can see in the punishment of sin in this world how hateful it is in his sight. Oh, the sorrows, the pain, the groans, of our race, in the past and present, for the violation of his law. Death, we learn, is the penalty of sin.

2. Life, or a resurrection to life, comes by the other. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. All die in Adam. Young and old, righteous and wicked. All must be made alive again—be raised from the dead—by the power of the second Adam. In this respect Christ is the Saviour of all men. He redeems all from the power of the first death ultimately. But though all are thus raised again to life, it does not follow that all will live forever, and be clothed upon with immortality; for the Scriptures reveal a second death.—The "lake of fire" is the "second death." All unbelievers must experience two deaths; the first from Adam's sin, the second as a reward of their own. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—Gal. 6:7, 8. "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. The wicked are raised from the dead, judged, and condemned, and die the second death, for their own, and not Adam's sin. Eternal life and immortality is the reward only of the righteous. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by Jesus Christ."—"Blessed and holy is he that hath part in the first

resurrection: on such the second death hath no power."—Rev. 20:6. Hence Christ is especially the Saviour of the believer, ransoming them from the power of the first, and delivering them from the second death. Here is also where infant salvation is obtained. The child of two years and under does not die for its own sins. How, then, comes it to die? "In Adam all die," young and old. All that thus die, are to be raised by the second Adam; and as the child has not sown to the flesh, it will not be under the sentence of the second death. Rev. 21:8.

V. The seed of both bear the image and semblance of their federal Head.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:48, 49.

1. The first Adam is earthy, i. e., frail, decaying, dying, tending to dust—"dust thou art, and unto dust shalt thou return." "All flesh is as grass, and all the glory of man is as the flower of grass: the grass withereth, and the flower thereof fadeth away." 1 Pet. 1:24.

2. The second Adam is heavenly.

(1.) *Immortal.* "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him."—Rom. 6:9. "I am he that liveth, and was dead; and behold, I am alive forevermore."—Rev. 1:18. So are his seed to be. "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of the resurrection."—Lu. 20:34-36. "Behold, I show you a mystery; . . . we shall all be changed. . . . This mortal shall put on immortality," &c.—1 Cor. 15:50-57.

(2.) He exists by the Spirit. "Being put to death in the flesh, but quickened by the Spirit."—1 Pet. 3:18. Hence is a quickening spirit also. He exists not by blood, which is the life in this mortal state, but by the Spirit. "If, therefore, the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you."—Rom. 8:11.

(3.) His body is perfect and glorified. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus," &c. And "our conversation is in heaven, from whence we look for the Saviour, who shall change our vile bodies, and fashion them like unto his glorious body, by the working whereby he is able to subdue all things to himself."—Phil. 3:20, 21. See 1 John 3:1, 2; Ps. 19:15; Dan. 12:1-9. There will be no imperfection in the glorified state.

VI. The curse has been entailed upon the earth by the disobedience of the one, but is to be removed by the obedience of the other.

1. The first Adam forfeited his inheritance, as well as his life. Gen. 3:17, 18—"Cursed is the ground for thy sake," &c.

2. The second Adam, by obedience unto death, has ransomed it. Eighteen hundred years ago he laid down the ransom price, and when the lease of Gentile rule runs out, he will take possession. Gen. 3:15; Acts 3:20, 21. The inheritance to which Christ and his people are heirs, is a redeemed inheritance. "Ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."—Eph. 1:13, 14. What other world has been forfeited than our own? We know of none. The Scriptures teach us of none. It does teach us, that this has been forfeited by the first Adam, and is to be subsequently redeemed by the second; so that "instead of the brier shall come up the fir tree, and instead of the thorn the myrtle tree;" so "that the wilderness shall rejoice and blossom as the rose;" so that it will be "a new earth, wherein dwelleth righteousness;" so that "there will be no more curse, for the throne of God and the Lamb shall be in it."

Yes, the second Adam, the Lord from heaven, is to restore paradise to earth, turn away the flaming sword from the tree of life, and admit the righteous into the walks and bowers of the immortal and incorruptible Eden of God. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."—Rev. 2:7; 22:14. Oh, what a happy world will this be, when thus redeemed and made new, and the righteous made to inherit it with the second Adam at their head, all in immortal vigor and beauty!—When its animal tribes shall again lie down and feed peaceably together, its reptiles be devoid of all venom, and the fowls of the air, and the fish of the sea, obey the voice of the second Adam, as once in Eden they did that of the first. Ps. 8th, Heb. 2d, Isa. 11th, and 65th.

Remark.—In conclusion let me ask, Are you the children of the second Adam? children by faith in him? "For as many as are led by the Spirit of God, they are the sons of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:14-23.

We are very near that most glorious era for the beginning of the second Adam's reign, when he will take the dominion, and with his saints possess the kingdom forever. O let us so live, that we may indeed be participants in the glory that is so soon to follow.

O. R. FASSETT.

LETTER FROM WM. WATKINS.

DEAR BRO. HIMES:—This being Thanksgiving day in Maryland, I avail myself of the leisure it brings to drop you a few lines.

The little church in Baltimore, though down for some time to the minimum standard, is still strong in

faith, buoyant with hope, giving glory to God. The paucity of our number would be depressing were it not for the sterling character of the materials. The Advent cause in Baltimore will not die, I think, while the present members of the church live; for if we should not be able to sustain ourselves in the large and beautiful hall which we now occupy, (concerning which I have no fears,) we would still feel it our duty not to forsake the assembling of ourselves together, as the manner of some is, but to meet together frequently, for the purpose of exhorting one another, and so much the more as we see the day approaching. This is clearly our duty under the most discouraging circumstances, and we feel truly thankful that the little Advent remnant in Baltimore know, from heart-felt experience, that to do so is a precious and invaluable privilege. Indeed, it is the life-giving energy received at our hortatory, prayer, and experience meetings, that enables us, to a considerable extent, to present to the world and to our enemies an undivided front, a solid, invincible phalanx, battling for the truth, contending for the faith once delivered to the saints. To these meetings we are greatly indebted for the unwonted tenacity of life which we have exhibited as a body, maugre all the predictions of our enemies concerning our speedy dissolution, and the strenuous efforts they have made to effectuate that result. As we walk by faith, and not by sight, we are greatly encouraged to perseverance in the use of the means of grace indicated by the inspired word: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought on his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Since Bro. Brewer's departure for the North, we have been without a stationed ministry. In a place like Baltimore, we could wish it were otherwise; but as our pecuniary resources are not large, we have to take a lesson from Paul, and learn that "in whatsoever state we are, therewith to be content . . . to be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let our requests be made known unto God." Thus doing our duty, and leaving the event with the Great Head of the church, we shall realize, as we have hitherto done, that "all things work together for good to them that love God;" that "the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

I see and feel more than ever how important it is to the cause of God and to individual usefulness, that we should generally merge minor differences of opinion—not involving a dereliction of duty—and become indissolubly united in the great work to which they have been eminently called, and to which all others are, for the most part, decidedly hostile. This union is the more necessary, inasmuch as "the harvest truly is great, but the laborers are few." And it is well for us, in view of the scarcity of laborers, that we are so strongly fortified with the truth. It is a consciousness of this fact that emboldens every Advent minister, who has studied his Bible, and the events of the age, to look up and lift up his head, and in the face of the scoffing infidelity and false philosophy of the times, to exclaim with the Psalmist, "Though a host should encamp against me, my heart shall not fear." Nay, it is a cause of heart-felt gratitude to God, and a source of unfeigned happiness, that we not only have the truth, but that the truth has made us free; free to do the will of God in accordance with our honest convictions of duty as enjoined by our Lord himself. The precious truth we have embraced has given us gospel liberty—not liberty from gospel order, from a salutary gospel discipline—but liberty from the galling traces of sectarian bigotry, which denies us the privilege, under pains and penalties, of rejoicing in and proclaiming to all the unmistakable precursors of the approaching advent of him who is to us the chief among ten thousands, and altogether lovely. We not only have the truth in theory, which, abstractly considered, would avail us nothing, but, as a people, we know something of its sanctifying influence upon our hearts and lives. Under the legitimate influence of the truth alluded to, we must be undefiled and separate from sinners; we can hold no fellowship with the unfruitful works of darkness, but rather must reprove them; we "love not the world, neither the things that are in the world," but we live as "strangers and pilgrims on the earth, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than" the approving smiles of those who love not his appearing. Can an evil tree produce such fruit? Let the scornors of our faith and hope answer the question.

Baltimore (Md.), Nov. 29th, 1849.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—Once more I sit down to write, and date at home. Soon after the date of my last, (Norwich, Oct. 15.) Bro. Keeler and myself commenced holding a series of meetings in Holmesville, on the Wadilla river. As the people were generally ready to hear, and many of them seemed inclined to receive the word, we continued our meetings every evening and on the Sabbath, without interruption, for nearly two weeks, during which the saints were revived, several backsliders reclaimed, and five precious souls were converted to God. All of the latter, and most of the others, received the doctrine of the Lord's speedy coming in the love of it. The converts are all heads of families, and of respectable standing in society. At this time, when the work was going on gloriously, sinners trembling in view of the judgment, and the whole community

convicted of the truth of the doctrine, that the coming of the Lord was even at the doors, an individual, professing to be a minister of Christ, manifested great hostility to the work, seeming unconcerned to the idea of sinners being converted on his circuit without his consent, or, at any rate, under the influence of "Millerism," as he was pleased to call it. After laboring nearly two hours that evening to show the people, that "if a man die, he will live again," (during which nothing was said having a tendency to offend any but the scoffers of the last days, or the evil servant described by our Lord in Matt. 24th,) he arose, considerably excited, and proposed to ask several questions; but it being manifest to all that his object was not to obtain information, I declined answering a single question, informing the congregation that I knew the man, and understood his object, having witnessed similar abuse from him on a former occasion. Immediately after the benediction was pronounced, he got up on one of the school benches, and said, "It is now my turn to speak;" but the people discovering the spirit he manifested, refused to hear him, choosing rather to improve the time in conversation with each other. So he stepped down, and said to some Methodist friends present, "Keep away from these men, withdraw your influence from them, or you will get bit," &c. After this unreasonable and unprovoked disturbance, we continued our meetings there several evenings, greatly to the edification and comfort of those who had embraced the blessed hope, but the anxiety of the poor sinner was abated, and he ceased to inquire (as he had done), "What must I do to be saved?" We rejoice, however, to know that all the converts, and quite a number of the revived saints there, remain steadfast in the faith, abounding in the work of the Lord, notwithstanding some of them, on that account, are sorely tried and persecuted; but the Lord will, I trust, preserve them blameless unto the day of his coming.

While at Hopeville, we received an invitation to visit a Bro. Peabody in Wadilla (Otsego co.), where we spent several days, laboring to good advantage. Some of the most intelligent individuals in that community having lost all their prejudice against the doctrine we advocate, insisted on our returning as soon as possible, and performing more labor in that section.

When we returned to meet our appointment at Hopeville, an invitation was presented for us, without delay, to hold a series of meetings in the Baptist society at South New Berlin, a few miles north.—After a respite of a few days, (spent with dear friends in Norwich,) we responded to the call. It being exceedingly muddy at the time, it was considered advisable by all that we should commence our work at the village school-house, a few rods from the church. The house was soon filled, and a candid hearing given to the word. On the Sabbath, the church was opened to us (a very neat and commodious house), and nearly every slip filled with attentive listeners to the truth. The first Sabbath, Elder Chamberlin (the minister of the church,) sat in the desk with us, and kindly took a part in the services. The second Sabbath he preached in the morning, and we improved the afternoon and evening. His sermon was very appropriate, and to us heart-cheering. His entire course from the commencement has been kind and brotherly, which seemed greatly to give efficiency to the word. The Lord bless the dear brother, and make him a blessing to his people, is our sincere prayer. As the fruits of this effort, quite a number of the members of the church were revived, backsliders were reclaimed, and several sinners converted to God. And to speak safely, more than a score of intelligent persons have heartily embraced the Advent faith, and are happy in the prospect of speedy redemption.

Among the converts was a Mr. G., a confirmed Universalist, who had past the meridian of life. At the close of our meeting on Friday evening of last week, he came to us and said, "I wish one of you would go home with me and spend the night." While I was consulting Bro. K. on the subject, he remarked, "I know that I am a poor sinner, and not worthy that you should go with me." I immediately replied, "Bro. G., I am now prepared to say I will go with you, though it may be said of me as of a better personage on a former occasion, 'he is gone to be guest with a man that is a sinner.'" "Don't call me brother," said he. After we arrived at his house, he occupied nearly an hour in relating to us what had been his peace and safety views, and then added, "But you have entirely spoiled my hope." It being then about 11 o'clock, it was proposed that we all kneel before God in prayer, and then retire to bed. All with one accord consented to kneel, and several broke in prayer, among whom was Mrs. G. (with a broken heart). Mr. G. was urged to pray, but he declined, saying, "I have been so great a sinner, I dare not pray to that holy God." For his encouragement, I repeated in his hearing several passages of Scripture, such as Matt. 9: 13, Isa. 1: 18, Rom. 10: 13, &c., but could not prevail on him to speak in prayer. He had a restless night; and although I lodged in a room quite remote from his bed, yet I often heard him, in conversation with his wife, speak of particular sins of which he was guilty, and say, "The Lord cannot forgive me." A little before break of day, he said to Mrs. G., "Now, I have spoken against these men,—these godly men,—and the Lord will never forgive me." He then said, "Mr. C., are you asleep?" and ascertaining that I was not, he said, "I confess to you, that I have said many things against you and Mr. K., for which I am very sorry, and I want you to forgive me." I told him that I did with all my heart, and added, "Now, Bro. G., confess your many sins to God in a few words, with the same penitent heart, and he assured he will as readily forgive you all." But the night passed away, and he found no relief. In the morning we had another season of prayer, but Mr.

G. still declined taking a part. As we rose from our knees, and I had taken my hat to leave, he said, "Mr. C., I hope you will pray for me." "No," said I, "never shall I attempt to pray for you again, till I can be assured that you will pray for yourself." As an apology for my course, I barely repeated the following Scriptures, viz., "Without faith it is impossible to please God." "Whatsoever is not of faith is sin," &c.—Heb. 11: 6, and Rom. 14: 23.—Mr. G. then leaned upon his bureau, his countenance fell, and he seemed almost in despair. At this time he placed his hand on a small Testament before him; as he opened it, his eye lit upon John 9: 35; he read to the 38th verse, when his countenance became lighted up, and he handed the book to me, with his finger on the words, and said, "Don't this beat all?" and added, "Surely I feel much better than I did." As we separated he said, "Mr. C., I will now promise you that I will pray to God this day." I replied, "Very well, Bro. G., and I will now promise to pray for you, because I can do it in faith." I called on this friend last Tuesday, as I was about to leave the place. He said, (and his countenance bore testimony to the fact,) "Mr. Chapman, I feel very peaceful." He then took me by the hand, and said, "I will strive to meet you in the kingdom of God, of which you have so often spoken." I hope, and indeed expect, to meet him there very soon.

I left Bro. Keeler to feed the flock there and in Hopeville till I return, then we purpose to meet a pressing call from Guilford, where the glad tidings of the kingdom at hand has never been proclaimed.—Pray for us, brethren, and also that the word we preach may be blessed of God to the saving of some souls. Mrs. Chapman's health is considerably improved; so that she thinks of entering the field with me again before long. Am glad to forward the names of new subscribers for the "Herald," as usual. Yours, my dear brother, in the blessed hope.

Pitcher Springs (N. Y.), Dec. 1st, 1849.

LETTER FROM L. DUDLEY.

DEAR BRO. HIMES:—Probably you would be glad to know the result of the camp-meeting you held in Champlain last June. For your encouragement and comfort I would say, that I believe there was never anything in this section that had so good an effect on the minds of the community as that meeting. The mouth of the gainsayers were stopped for a while, and our strongest opposers became convinced that we were on the right side of the question; some went so far as to say to the Adventists that they were right, and would do well to hold on to their belief.—It seemed for a little while, that the glorious truths of the everlasting glad tidings of the kingdom of God were destined to triumph in the vicinity of that meeting, at least. There were a number of backsliders reclaimed, and some professors became fully established in the doctrine of the kingdom of God at hand, who will probably never be moved from the hope of the gospel, and who will eventually share in the inheritance of the saints. Four have recently followed the Lord in the ordinance of baptism in Odelltown.

After all, the glorious cause has its enemies, and its advocates and supporters have got to suffer reproach, and have their name cast out as evil, until the Ancient of days comes, when the saints will have dominion. The devil did not know how to upset the work of God, and destroy the good seed sown in the hearts of the people, and the good influence they were under, otherwise than by prompting some of our opponents in Champlain to employ Mr. C., of Boston, to make an effort to accomplish that end. Mr. C. preached about the "world burners," and made light of our glorious hope. He called a private meeting of the members, at which he reflected on your personal character. He said that he was personally acquainted with a family in Boston that once were in affluent circumstances, having property, and money to let, so that they lived on the interest of their money; but Himes got at them, and never left them until he left them in the poor-house! This we thought was rather too much to bear. We thought, that if Bro. Himes was such a man in Boston, he was quite different from what he is when he comes out here, for we have always considered him one of the benevolent sort, who considered it full as blessed to give as to receive. We should be glad if you could come to Champlain and vindicate God's cause, and your own character, not by assailing some one else's personal character, as our opponents do, but by giving to each a portion of meat in due season.

My soul was comforted and greatly encouraged at that meeting. I am still striving to enter into that rest that remains for the people of God.

Yours in the blessed hope.

Perry's Mills (N. Y.), Oct. 22d, 1849.

We also have received from another brother an account of the slanderous statements of Mr. C. They will accept our thanks for their communications.—We might ask the individual alluded to, and all others who pursue a similar un-Christianlike course, if it is likely that the Advent cause will be destroyed by such unjustifiable attempts to blacken the characters of some of its prominent advocates? We think not. If the cause has the misfortune to number among its professed advocates any whose characters are questionable, let them be exposed and set aside. As for ourselves, we are ready to meet all who bring a "railing accusation" against us, "in the gate." We have run the gauntlet of such wicked aspersions for the last ten years, and have met the hottest fires of the enemy in every form, and from all classes, without harm. We are, by the grace of God, yet alive, and about our work. Our enemies have failed to prove

their charges against us when called on so to do; simple justice, we think, would lead right-minded men to cease their attacks, if they were not entirely convinced of our honesty. If Mr. NATHANIEL COLVER, (the individual alluded to in the foregoing letter,) who is a Baptist minister in this city, believes what he is reported to have said in Champlain, in a private church meeting, why does he not expose us here? Why does he not take measures to place us where such as he represents us should be placed?—Our columns are open to him to make the fullest exposure; if he knows of any of our evil deeds, those who are not a little interested in the matter, will then be convinced of them, and will promptly act in the premises.

Extracts from Letters.

From Eddington (Me.), Nov. 29th, 1849.

DEAR BRO.:—Your navigation among the heads and horns of Revelation, I do not clearly understand. I therefore ask, If the leopard-beast of Rev. 13th be a symbol of the Papacy, which corresponds with the little horn of Dan. 7th,—which I think is clear,—and this was created, as all your writings show, by the decree of Justinian of Constantinople, how can the same Justinian be one of the horns of the lamb-beast with two horns, to create the image to the beast brought to view in the latter part of Rev. 13th? I like your expositions generally well, but here is a difficulty. Please solve this difficulty, and oblige yours,

T. SMITH.

REMARKS.—There would be the difficulty you suggest, if we applied the symbols as you specify. We made the leopard-beast, not a symbol of the Papacy, —a beast being never a symbol of an ecclesiastical establishment,—but of the fourth or Roman empire, existing under its various forms of civil power. Nor did we consider JUSTINIAN as a horn of the beast with two horns like a lamb, but as the head of the Eastern empire, which empire we supposed was symbolized by this last beast. JUSTINIAN being the head of the government at this time, his acts were the acts of the beast, not of one of its horns. And thus in making the Bishop of Rome Universal Bishop, the beast, through him, laid the commencement of the image to the first beast.—Ed.

Obituary.

DIED, at New Durham Ridge, Nov. 28th, NANCY H. JONES, wife of John L. Jones, aged 29 years nine months and sixteen days, of scrofula consumption. She was the daughter of John and Abigail Chamberlin. Sister J. experienced religion under the labors of Elder I. E. Jones, about fourteen years ago, and was baptized by him about eleven years since. She maintained constantly, from the day of her espousal to Christ, an even and devoted life of piety until the day of her death. She was a great sufferer for the last seven years, but more especially the last four, when the disease assumed a more stubborn form. I visited and prayed with her a number of times during my several visits to the place, and I always found it profitable not only to her, but also to myself. She was always ready to talk about the sweets of religion, although it was with the greatest difficulty that she could utter an audible word. Whenever the "Herald" came, she would inquire if Bro. Jones had a letter in it. She often said, that if she could only see and converse with him, it would give her great satisfaction and comfort. But her work on earth is done, and her sufferings are over. Alas! "an enemy hath done this;" but it is a conquered foe: therefore her flesh shall rest in hope.

"Then sweet be thy rest till he bid thee arise,
To gaze on thy Saviour descending the skies."
She has left behind, to mourn her exit, an affectionate husband and two little boys. May the grace of God be with and sustain them in this deep affliction, and prepare them to meet her.

I. R. GATES.

DIED, in North Springfield, Vt., Nov. 29th, JAS. B. MILLER, aged 52 years. Also in Cavendish, Vt., Nov. 23d, DOLLY V. MILLER, wife of J. B. Miller, aged 56 years. Both were residents of Cavendish, Vt. Bro. Miller and wife embraced the Advent faith in 1842, and have ever since lived in the enjoyment of the blessed hope of speedy redemption, exhibiting the excellency of the Christian character.—The hope of the gospel was indeed an anchor to their souls in the hour of death. I had not the privilege of witnessing Sister Miller's triumphant death, but learn by friends that she was joyful in hope, longed to go, and sweetly fell asleep in Jesus. Bro. Miller (who had had two shocks of the numb palsy within about a year,) came to this place on Tuesday last for medical aid, but medicine could not reach his case. When he learned that he must die, that there was no help for him, he expressed joy that he had got almost through, and shouted, "Glory to God!" He breathed his last on Thursday at 8 o'clock P. M., without a struggle or a groan, with full confidence of soon having a part in the first resurrection. The funeral was attended in the Baptist meeting-house on Sunday, Dec. 2d, when the writer of this delivered a discourse founded on Rev. 22:3—"And there shall be no more curse."

L. KIMBALL.

God in his providence has called me to mourn the loss of another of my dear children. My daughter HARRIET is now no more—she sleeps in Jesus. She died in Pittsfield, Washinaw county, Mich., Oct. 22, aged 13 years. Her disease was the dropsy. She

suffered very much for three weeks before her death, but she manifested patience. In all her sufferings she often said, that she was afraid she should complain too much. "But," said she, "I don't mean to complain, for I shall not suffer anything in comparison to what my Jesus suffered for me." She believed that Christ would soon come, and bring all his saints with him.

HORACE WELLOGG.

Foreign News.

The "Liverpool Times," speaking of Canada, remarks, that "the growing feeling in this country is, that we ought to give the colonists in every part of the world free institutions; to let them have complete control over their own expenditure; the power of appointing their own governors and magistrates; and make them, in every sense of the word, independent and self-supporting states."

The hanging of the Mannings had caused a strong demonstration in London against capital punishment. Dickens has written another letter advising private executions, with great solemnities, the suspension of business, tolling of bells, &c.

Cleifden-house, near Maidenhead, one of the seats of the Duke of Sutherland, a magnificent mansion, has been ruined by fire.

Five persons were killed at Louth by the explosion of a new railway signal.

M. Pauwels, the machine maker, of Brussels, has just sent from Antwerp to San Francisco, in California, a complete hotel, consisting of forty rooms, with beds, chairs, tables, &c., all in east iron.

On Nov. 1st, there were seven hundred and fifty persons in the gaols of Ireland, committed as dangerous lunatics.

The "Newry Telegraph" has an account of the eviction of fifteen families in Milltown, in the vicinity of Lough Neagh.

The Limerick "Examiner" says that there is in the workhouse there a lady, whose husband was the high sheriff of that county but a few years back.

France.—Paris is tranquil, and improving in prospects; M. Guizot is to be seen walking on the *boulevards des Italiens* as unmolested as in the days of the monarchy.

M. Pierre Bonaparte, who struck a deputy in the Chamber some months ago, and who formerly shot an officer who arrested him in the Papal states, has been dismissed from his military rank in Algeria, for having returned to Paris without leave of his superior commander. He has written a long letter to the journals, stating that he had a right to leave his post if he chose, that the decrees of the President have no force in law, and that he considers his dismissal null and void.

The "Temps" journal has been seized for an article on the late trials at Versailles.

The "Constitutionnel," so long the organ of the Thiers party, has deserted it for that of the Elysee, and will now devote itself to defending the personal policy of Louis Napoleon.

In consequence of the conviction before the high court of Versailles, twenty seats in the legislative assembly have become vacant. On the 15th, the high court of Versailles pronounced sentence, *par contumace*, of transportation for life on MM. Ledru Rollin and the thirty-three other persons implicated in the June insurrection.

A tremendous fall of rain took place in the Montagne Noire, not far from the Cannes. The fields and gardens were inundated, and vast damage was done. Horses, &c., were carried away in the flood.

There were two duels fought on Thursday, the 22d ult., growing out of a scene in the French Assembly the day previous.

Switzerland.—The majority of the Radicals over the Conservatives at the late Geneva election was 800. The Catholic party gave its support to the Radicals. The entire number of votes given was 10,500. The President of the Conservative Committee was only saved from being thrown into the Rhine by some gendarmes. The elections of Federal Jurats, in the Canton of Lucerne, have terminated in the success of the Radical party. At Rotterdam the Conservatives were successful.

Letters from Berne state that a bond, executed and signed by Louis XIV., for 180,812 Swiss livres—cash lent to the French king by the Canton of Friburg—has been lately discovered, and that it is the determination of the Swiss confederation to apply for the amount to the French government.

Italy.—Letters from Rome of the 14th November state that it was generally believed that Pius IX. would make his grand triumphal entry into the "Eternal City" on the 26th or 28th of the month. The general impression in Rome was, that the Pope had resolved to return to his capital on the understanding that France was to abandon the police and the military command of the national troops, and to abstain from offering any further check to his sovereign authority. Nothing definite was known respecting the ministerial question. Choice of Pius IX. was said to be wavering between cardinals Lambruschini and Della Genga, in the event of M. Antonelli's retirement.

The Spanish troops were being concentrated at Porto d'Aezio, twenty-five miles from Rome, for the purpose of being re-embarked for their own country.

The Chamber of Deputies at Turin has been prorogued, in consequence of ministers being defeated, after a debate of four days, on the question of the treaty of peace concluded with Austria. It was anticipated that the prorogation was only the prelude to an immediate dissolution.

The large levy of troops going on in Lombardy is causing great discontent. All who are able to fly are

doing so. Besides the present levy of 15,000 men, there will be another of 7000 in the beginning of January. On the line of the Tessin frontier numerous troops are posted, whom the Austrian officers say are destined for the invasion of Piedmont; but it is more probable they are to be employed to intercept the flight of the conscripts.

By a proclamation of the 13th, the inhabitants of Venice are once more warned to give up all their arms within forty-eight hours, after which period no more clemency will be shown to delinquents.

Germany.—The Diet of Saxe Meiningen have approved of the adhesion, without reserve, of the duchy to the alliance of the three kings.

Turkey and Russia.—The rumors of war between Turkey and Russia were fast dying away at Constantinople. The English ships of war were anchored within the Dardanelles, and the French fleet was near Smyrna.

THE ADVENT HERALD.

BOSTON, DECEMBER 15, 1849.

GOOD RESOLUTIONS.—Among the minutes of the Illinois Annual Conference, as published in the *Religious Telescope*, we find the following:—

Resolved, That the nauseous weed tobacco, or the use of it, be dispensed with during conference hours in the Conference room.

Also in the minutes of the Muskingum Annual Conference the following:—

Resolved, That the members of this Conference use no tobacco in the Conference room.

These members were of course ministers. It is sickening to think that ministers should allow in themselves, singly, a habit so disgusting as to be insupportable when assembled collectively. They should resolve to leave the nasty looking, tasting, and smelling weed, to the tobacco-worm. It is said that gentlemen never use it. Christians, then, certainly should not. A tobacco-smoking or chewing Christian!! What a connection of words! Our exchanges speak of a dog that has been taught to chew; but it must have been a very dirty dog, with a very perverted taste. We are glad for the credit of the race that only one dog has been found degenerate enough to do it. We wish we could say as much of men.

MISSION FUND.—We thank our friends for their contributions to this fund. It has been of great service to the cause. We have been able to help many that we could not otherwise have aided. We have new calls every day for assistance, which we either have to neglect, or help them from the office, which we have done already beyond our real ability. We have calls for more than \$100 at this moment.—We now give the receipts and expenditures of this Fund:—

Paid out, \$561 22; received, \$384 19; balance due this office, 177 03; and we have calls for help every day.

TO CORRESPONDENTS.—E. MUGFORD.—The *Herald* being an ADVENT *Herald*, we cannot at present devote any room to defend the custom of Christians since the resurrection of CHRIST, of assembling on the first day of the week in commemoration of that event.

S. D.—The sentiment of your poetry is better than its dress, which is faulty in several respects.

I. H. SHIPMAN.—By a mistake of ours Bro. Gove was made to say of Sugar Hill what he did not say of it; but said of another place. The correction of his letter on p. 157 of the present *Herald*, makes all right.

TO THOSE INTERESTED IN THE ADVENT OF CHRIST.

—Applications have been made by some ministers, proclaiming the Advent of our SAVIOUR, to the undersigned, to give them instruction on those branches of knowledge connected with their work as useful missionaries of the cross and crown. To those persons, and to others interested, we reply, It has ever been our desire to be useful, as far as our abilities will allow. During our stay in New England, if we can impart any instruction to our brethren in the ministry, we are willing to make the effort. All who can make arrangements will please meet us at Charlestown-street Chapel Dec. 18th, when all necessary arrangements can be made as to study and frequency of meeting.

J. P. WEETHEE.

TO OUR SUBSCRIBERS AND AGENTS.—OFFICE AFFAIRS.—It becomes necessary, in order to sustain the credit and interests of this office, that we should have a settlement with all our agents and subscribers at the close of this volume. Let all make an effort to square their accounts by the 1st of January. This can be done, if an effort is made. Let every one concerned begin now. If every one resolves that his account shall be square by the 1st of January, it will, no doubt, be done. Try!

WE had an excellent meeting in Abington, Ct., last week. Bro. HUNTINGTON is much beloved, and is doing well for the cause. Bro. NEEDHAM was with us two days, and gave some excellent sermons.

Next Sunday (to-morrow) we shall preach in Newburyport, Mass.

We shall hold a conference in the meeting-house in East Deering, N. H., to commence Jan. 12th, at 10 o'clock, A. M., and continue over the Sabbath. Bro. PREBLE and LOCKE will assist us.

I will meet the friends in Ware Village, as Bro. PREBLE requests, on Friday evening, the 11th.

J. V. H.

NEW WORK.—"Questions on Bible Subjects, designed for the use of Sunday Schools."—This is designed as a companion to the "Questions on DANIEL," and is of the same sized page. It is designed to give our children, and the world at large, a synopsis of our views of the great plan of redemption. Price, 10 cts. single; \$1 by the dozen per quantity.

Bro. SOUTHARD thus speaks of the above: "Please send another dozen of the *Berean's Assistant*, part I. I have not seen it noticed in the *Herald*. We are much pleased with it here;—one of our teachers, who has scholars eight or nine years old, tried it, and said he liked it much. This morning, he says, the more he looks at it, the better he likes it."

SUMMARY.

At Derby, Ct., the wife of Roswell Bradley was filling a lighted lamp with burning fluid, when the fluid ignited, and producing an explosion, the fluid was thrown over Mrs. B., her two daughters, and an Irish girl, enveloping all in flames. The girl and one of the daughters died from the effects of their burns, and the other daughter is not expected to live. Mrs. B. was severely burned, and so was her husband in his efforts to quench the flames upon the others.

An attempt was made on Wednesday evening to throw a train of the Fitchburg railroad off the track, by putting a lot of rubbish on the rails near the brickyard in Somerville, where the late accident occurred, by which four Irishmen were killed. The obstruction was seen in season to prevent running upon it.

On Monday week, three boys of Mr. Alden French, of Quincy, were injured by the accidental discharge of a pound of powder with which they were playing. Two of them are in a critical condition. The body of the German pedler, Adler, murdered in Northville, N. Y., on the 6th ult., has been found, and two sons of a farmer named Bain have been arrested as the murderers.

John Connelly, an Irishman, died in the watch-house at South Boston on Wednesday night. Coroner Andrews held an inquest, and the jury returned a verdict, that he came to his death in a fit caused by extreme intoxication.

A lawyer in Marshall, Mich., has been indicted for altering a justice's docket, for perjury, and for arson.

LOST TIME.

I threw a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, unchecked it passed,
Till tossed upon the strand at last,
Thus glide unto the unknown shore
Those golden moments we deplore,
Those moments which not thrown away,
Might win for us eternal day.

"Wealth," said Martin Luther, "is the smallest gift of God.—What is it to be compared with his word, or corporal gifts, such as beauty, health, and activity? What is it to the gift of the mind, such as intellect, science, and taste?"

In Iowa, near Keosauqua, Mr. Swires shot and killed his son, whom he mistook in the woods for a deer.

It is reported that a calman belonging to Charlestown found a coat in Charles river, near the Cambridge bridge, on Friday afternoon, very bloody on the inside. A hat was also found floating in the same river on Wednesday last.

W. J. Duval, for many years a lawyer at Fort Smith, was killed by a fall from his horse, soon after starting to return to Florida.

Lieut. Montgomery P. Harrison, grandson of the late President of that name, was killed by Indians near the Colorado river, in Texas, on the 7th of Oct. last.

In Bloomville, N. Y., Daniel Frazier, 31 years old, killed his father, a respectable citizen, aged 70 years. The trouble was about the feeding of a cow.

Rev. Elisha White was killed by falling from his horse at Charlestown, N. Y.

AUTUMN.

Autumn leaves are around us lying,
Autumn winds are around us sighing—
The dinge of summer mournfully wailing,
Through woods and fields is faintly sailing.

You who rejoice in life's glorious Spring,
Remember, youth is a precious thing—
Do quickly whatever thou doest here,
Summer soon cometh, then Autumn is near.
You whose life's summer is already bright,
Whatever thou doest do with thy might—
Thy time is short of probation here:
Summer soon passeth, thy Autumn is near.

Mr. Wm. Clark, of Malone, N. Y., was killed by being thrown from a wagon laden with gravestones, which fell upon him and crushed him.

In Chillicothe, O., Mr. Burbridge, while pursuing a rat in his warehouse on Friday evening, fell through a scuttle door, and injured himself so that he lived but twenty-four hours.

A cotton factory is being erected at New Orleans by a company with a capital of \$300,000.

In Hickman, Ky., C. F. Hanna and nine of his family and negroes, died within a few days of the milk sickness.

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of next volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

BUSINESS NOTES.

James G. White—Shall send you the full amount of tracts and books as soon as we find how to send them. Should be pleased if you would direct us.

W. Bushy, \$4—Have credited the amount charged for concordances.

J. C. Bywater—Received and credited your draft.

L. Ingalls—Have no facilities for doing work of that kind—hire all our work done—think the price you name is reasonable.

S. Dillalough, \$1—Sent books to Waddington, N. Y., where your letter was mailed.

L. W. Balcom, \$3—It pays to No. 306. The P. M. at Manchester, N. H., returned your paper, six weeks since, as not called for. How is it?

E. W. Woodbury—She is due \$2.

A. Clapp, \$1—There is now but one paper sent to G., and single papers go irregularly in the mail, we find—more so than large bundles. L. P. B. still owes \$0.25.

L. Weld, \$1—Have credited you to No. 482. You need not discountance that reason. Send only as you have ability.

I. H. Shipman—Sent the 12th.

Dr. Thomas Huntington—Sent your bundle of books to Pomfret Depot, care of Wm. Thayer.

TRACT DISTRIBUTION AND MISSION FUND.

M. II.

TO SEND THE "HERALD" TO THE POOR.

H. Gibbs.

APPOINTMENTS.

Bro. E. Crowell will preach at Kenebeckport Wednesday evening, 19th, as Bro. Mitchell may appoint; North Yarmouth, Sunday, 24th, and continue there a week or more, as circumstances may seem to require. Bro. York will make such arrangements as he thinks best. Cannot Bro. M. Hicks, and others from West Falmouth, come and help us? Should be glad to see Bro. Good and others from Brunswick.

Bro. L. D. Thompson will preach at Walden, Vt., four corners, the first Sabbath in January, and at Piermont, N. H., the second.

Bro. Hale may be expected to preach in Clintonville Sunday, the 16th; Lunenburg, Sunday, 23d; Fitchburg, Tuesday evening, 25th; Ashburnham, Friday evening, 28th.

Bro. F. H. Berick will preach in Richmond, Me., Dec. 16th; Hallowell, 23d.

Bro. S. W. Bishop will preach at Athol, Mass., Dec. 17th; New Salem, 20th, and stay over Sunday; Conway, 25th at the house of Bro. Rice; Ashfield, 26th; Fitchburg, 29th, and remain over Sunday; Saxby (where Bro. Meekins may appoint), Jan. 1st; Cheshire, 5th, and continue over Sunday. The evening meetings at 6 P. M.

Bro. J. Cummings will preach at Troy, Vt., Dec. 24th; Johnson, 25th; Morrisville, 26th; Waterbury, 27th; East Bethel, 28th, each in the evening; Woodstock, evening of 29th, and Sunday; Claremont, N. H., January 1st, 2d, and 3d; North Springfield, Vt., evening of 5th, and Sunday.

Bro. Jonathan Wilson will preach at North Scituate the first Sabbath in December; Providence the fourth; Russell Baptist meeting house the fifth; Hartford, Ct., the first in Jan. He will labor in the week time as God may direct.

Bro. N. Billings will preach at Salisbury, Sabbath, Dec. 15th.

Bro. J. W. Britton will preach in Three Rivers the fourth Sunday in Dec.

MEETINGS.

MISSION OF BRN. E. BURNHAM AND I. H. SHIPMAN TO CANADA.—Providence permitting, there will be a conference in *Derby Line*, beginning on Wednesday evening, second week in January, and continue each day over the Sabbath.

Also in *Waterloo*, beginning on Wednesday evening, third week in January, and continue over the Sabbath. Brethren in *Waterloo* will do all they can to accommodate friends from a distance, excepting the keeping of horses, though this may be had at the hotel on reasonable terms. The remaining meetings of the mission will be announced hereafter. The sustaining of these meetings will require the co-operation of all interested in them.

R. HUTCHINSON.

Bro. H. Plummer and I. R. Gates will hold conferences as follows: Davis Island, Thursday evening, Dec. 20th, and continue over the Sabbath.

Meredith Neck, from the 25th to the 27th.

Holderness, from the 28th to the 30th, and continue over the Sabbath.

Will the brethren please make arrangements? Bro. Plummer will have a supply of Harps, &c.

Providence permitting, a conference will be held in Cambridge Centre, Vt., commencing Thursday evening, Jan. 3d, and continue over the Sabbath. Brethren and friends are cordially invited. Let us rally to the aid of the cause. Bro. D. T. Taylor, Jr., is expected to attend.

There will be a series of meetings at the Christian meeting-house in the south-west part of Washington, N. H., commencing Friday evening, Dec. 21st, and continue over the Sabbath. (For the brethren.)

A conference will be held in Bolton, Canada East, December 23, 1 P. M., to continue over Sunday.

I will attend a conference in Sutton, N. H., January 10th, at 10 A. M., to continue over Sunday. The brethren may arrange accordingly. Bro. Sherwin is expected to visit Canada East in February next.

J. CUMMINGS.

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The above works may be also obtained of Bro. J. W. Bonham, our travelling agent in England. He is authorized to obtain subscribers for the *Herald*, and to receive subscriptions, as formerly.

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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Glasgow Road, Bermondsey, London.

Receipts for the Week ending Dec. 12.

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ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

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Love your Enemies.

When on the fragrant sandal-tree
The woodman's axe descends,
And she who bloomed so courteously
Beneath the keen stroke bends,
Even on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if betokening in her fall
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given;
Oxpe had it, but he came from heaven,
Reviled, neglected, and betrayed,
No curse he breathed, no plaint he made;
But when in death's deep pang he sighed,
Prayed for his murderers, and died.

The Last Days of Rome.

BY A. HALE.

FOURTH SKETCH.

ALTHOUGH we must necessarily have much to say of Napoleon, as an individual, it is not to Napoleon that we suppose the two-horned beast to apply, but to France and Italy under Napoleon. Called by Providence to enact an important part in its great plans, he placed himself in a position to wield the new elements to which the age had given birth, with which, as M. de Calonne observes, "the men who governed in Europe were unacquainted;" and thus he became the exponent of the will, the agent and representative of the body which he aided so much to develop; though he did not create it. If the new state could do nothing without Napoleon, Napoleon could do nothing without that new state. But he is no more the two-horned beast—France and Italy, as we view it, than the Pope is Babylon—the Papacy. The great act of this Franco-Italian state, and the next to be considered, is the creation of

THE IMAGE OF THE BEAST.

The first beast denotes the old political system, the grand purpose of which was to maintain the Papacy. This image was to be framed by that system. As we have no other instance in the Word of God of an image of a symbolic beast, we have no direct analogies to guide us. But it is a case where such analogies are least needed. We have images of other things in abundance; and in all cases an image is the likeness—more or less exact—of that by which, as a model, it is formed. To assume that this image "must" denote an ecclesiastical body, because if a political body was to be symbolized it would be symbolized as a beast, and not an image of a beast, is to speak at least unadvisedly. No doubt civil bodies would be symbolized as beasts, if they were not sometimes as birds, and other things: "an eagle," (Ezek. 17:3, 7); "a cedar," (ib. 3, 12); "a rod;" "a sword;" "a staff;" a "wash-pot," &c. &c. Everybody knows that the same thing is often symbolized by different figures, and that the same figure often denotes different things.—See Miller's "Rules of Interpretation," Horne, and others.

The Word of God was not given to furnish the materials for manufacturing theories of interpretation; much less to exhibit our skill in violating our own theories. It was given to make us acquainted with facts: facts, on which rests the great plan of redemption, and the knowledge of which is essential to our salvation; facts of history, which illustrate the moral government of God among the nations, and his providence over his church. And interpretations which make us acquainted with these facts, without theories, are better than

theories without facts. All theories apart, however, if there could be an interpretation presented which applies the prophecy to an ecclesiastical body, so as to make all that is said of this image, and of the relative bodies, harmonize, no objection could be urged against it. But so far this class of interpretations appear to be essentially deficient. Can we find, then, in the doings of the Franco-Italian state under Napoleon such facts as will correspond with this section of the prophetic sketch before us? We shall see, as we pursue the interpretation.

V. 14.—"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." The peace of Amiens, between France with her allies and the other powers of Europe, when the power of Napoleon caused the earth—the Roman world—to worship the wounded beast, was of short duration. To carry forward the counter-revolution, which allowed the old system to "live," was not enough to secure fellowship for the new state by the supporters of that system. The new state must be governed by rulers who were "legitimate," in the sense of the old courts; and so a pretence for continuing war against France was found in her new boundaries and alliances: "From these sources, on the one hand, and on the other, from Napoleon's soldier-like tenacity, to play continually for 'all or nothing,' new war flowed incessantly."—*Rotteck*.

"A sudden revolution had taken place in the excitable and passionate spirit of Napoleon. From those prospects of a laborious and fruitful peace on which but lately he delighted to feast his active imagination, he turned all at once to those visions of war, of prodigious greatness attained by victory, of the renewal of the face of Europe, of the re-establishment of the empire of the West, which but too often haunted his mind. From the benefactor of France and of the world, as he flattered himself that he should be, he resolved to become the wonder of both.

"From that moment, that is to say, from the day on which the message of the king of England was received, are dated his first orders; and then it was that his mind, led astray in politics by the feeling of his power, again became the prodigy of human nature."—*Con. & Emp.*, vol. 1, p. 492.

The position of Napoleon, of the nations at the head of which he stood, and of their allies, was taken with the greatest enthusiasm: all rushed to arms, not now to erect republics on the ruin of monarchies, but to sustain or overthrow the new state and the new dynasty of Napoleon, which, for more than ten years, every struggle only served to enlarge and strengthen. The new "European system" created by these successes, we regard as "the image of the beast"—i. e., the image of the old system.

The political pyramid, presented by the different sections of that old system, was on this fashion, *The world, Europe, Rome, the Pope!* The new system gave to it this fashion: *The world, Europe, France, Napoleon!* The statement of Alison, whose national, political, and theocratical sentiments, often make it difficult to see, and of course to speak, the truth, gives the whole truth in this particular, in a few words: "To concentrate the world in Europe, Europe in France, France in Paris, and Paris in himself, was the perpetual object of Napoleon's ambition."—*Hist. of Europe*, c. lxx.

Count Montholon gives the following as Napoleon's own statement of the case: "Those who are to hold the reins of such a kingdom should comprehend the full value and bearing of the favorable position which France enjoys, and never suffer a nation which is destined to

be a sun to be a satellite. The whole of my policy was uniformly directed by this opinion, both during the Consulate and Empire. I was ambitious to effect the fusion of all the great interests of Europe, as that of parties had been effected in France—to become the arbiter between nations and their kings." Who can fail to see that the "policy" which created the old system was the same as that which created its image—the new system? In the old system Rome was the sun; all other nations the satellites: in the new system France becomes the sun. Rome had become the sun by the arts of her ambitious lord, as arbiter between nations and their kings; the modern lord of France and Italy was ambitious to perform the same office for the benefit of France. The "arbiter" in each case took the lion's share.

The relation of the new state, with Napoleon at its head, to the new European system is thus stated by Rotteck: "But this empire, as the French publicists already declared openly, was a double, a direct and indirect empire. The first consisting of France with all incorporated countries, the second of the vassal-states, which were governed as much as possible by princes of the house of Napoleon, at all events by grand-dignitaries or high functionaries—always by subjects—of France and the emperor, or maintained by other, carefully tied bands, especially by the introduction of French laws, in dependence upon the mother state and its ruler. In this manner seventy million souls, one half belonging to the direct empire, and the other to the indirect, obeyed already the sceptre of Napoleon.

"In order that all the relations possible should be concentrated in the person of the emperor alone, and in order that, out of him, not one spark of independent dignity should exist, the subjection of his own house was yet wanting. He effected it by the imperial 'family statute,' (March 30th, 1806,) whereby he tightened equally the chains of the French empire, and those of the allied states. All the members of the imperial house were thereby put, during their lives, and although they occupied foreign thrones, into absolute dependence upon the emperor. The grand dignitaries of the empire, and the dukes, were also condemned at the same time to similar submissiveness. It was expressly and openly enjoined upon those whom the emperor elevated upon foreign thrones, that their first duty bound them to the emperor, their second to France, and then came the duty to their nations. And such nations, the slaves of slaves, were audaciously called *free and independent!*

"France was, therefore, presented first in the system of the allied states, that is to say, vassal-states, as the power preponderating to the welfare of all; a system which, according to its object and plan, was to embrace gradually all Europe, nay, the whole civilized world."—*Hist. of the World*, vol. 4, pp. 163, 165-6.

Thus, says Rotteck, "the whole system of the European states was overthrown."

The "new nobility"—"the members of the imperial house"—have been spoken of in the extracts quoted. In the "Encyclopædia Americana" we are informed, that "all those who immediately belonged to the new dynasty, or were united with it, were to be attached to France by a federative system." For this purpose a "family law" was carried into effect in 1806. For particulars, on the members of the new nobility, the reader can refer to a work, entitled, "The Court and Camp of Napoleon." A few of the new kings, princes, dukes, counts, barons, &c. &c., will show how extensively this new European system was laid out. Joseph Bonaparte was made king of Naples and Sicily; and afterwards king of Spain. Jerome

was made king of Westphalia; and Louis, king of Holland. Napoleon himself was at the same time emperor of France and king of Italy. Eugene, son of Napoleon's wife—Josephine—was made vice-roi of Italy, and successor of Napoleon. Murat, who married one of Napoleon's sisters, was made a prince of the empire, and received the Grand Duchy of Berg. Bacciochi, the husband of another sister, received the principality of Lucca. Talleyrand and Bernadotte were created dukes. And a general distribution of conquered kingdoms and provinces, among the French generals, under various titles, completed the list of the new nobility.

Napoleon also obtained the title of "arbiter of Europe;" and it is in this capacity that the inroads upon the old system were perpetrated on the broadest scale.

In 1806 the Confederation of the Rhine was formed in Paris, after tearing asunder the old political union of Germany, and Napoleon, as its "Protector," became ruler of the greater part of that empire. The emperor Francis resigned his crown, that the plans of Napoleon might be carried out. A family quarrel arose in the Spanish Court. Napoleon became "mediator," and Charles IV. resigned his crown, to make room for Joseph Bonaparte. The royal family of Portugal fled across the Atlantic to Brazil, because they preferred the favor of England to the adoption of the new system. And orders were issued to Junot, a French general, "to administer the government of the whole of Portugal in the name of the emperor Napoleon."—*Alison*. Thus, as Scott remarks, "kingdoms had become the cards, which he shuffled and dealt at pleasure, with all the indifference of a practical gamester." No language could express more happily the resemblance between the office of Napoleon, as "mediator," in the new system, and that of the Pope, in the old system.

V. 15.—"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." It would be impossible to symbolize more exactly the history of Napoleon's political plans. He first secured the homage of the whole of revolutionary Europe to the old system—so that they worshipped the first beast, and peace was ratified. England, at the instigation of his enemies, declined to fulfil the terms of that peace: France and her confederates took their position: the necessary result was the new system, the plan and purpose of which was then announced; as appears from the extract we have already given from Thiers. The new European system was thus laid out, and must be animated by its spirit, and endowed with the authority of its creator. The manner of the coronation at Paris and Milan must suffice for an illustration:—

"Napoleon, secretly cherishing the design of some day re-establishing the Empire of the West, wished his throne to be surrounded by vassal-kings. For the present, he had made his brothers, Joseph and Louis, grand dignitaries of the empire; he intended soon to make them kings, and he had even now prepared a throne in Lombardy for Joseph. His design was, that, on becoming kings, they should still remain grand dignitaries of the empire. They were to bear the same relation to the French empire of the West as the princes of Saxony, Brandenburg, Bohemia, Bavaria, Hanover, &c., bore to the Germanic empire. It was necessary that the ceremony of the coronation should correspond to that design, and be an emblem of the reality that was in preparation. He had not allowed that the

bishops of the peers should hold the crown suspended above his head, or even that the chief of bishops, the Bishop of Rome, should place it on his brow. For similar reasons, it was his will that his brothers, destined to be vassal-kings of the Grand Empire, should take beside him a position which should plainly indicate that future vassalage. He therefore required that when he, clad in the imperial robes, should proceed to the interior of the church, from the throne to the altar, from the altar to the throne, his brothers should bear the train of his robes. He required this not only for himself, but also for the empress. It was the princesses, his sisters, who were to perform to Josephine the service that his brothers were to perform to him. An energetic expression of his will was required to obtain this. Although his kindness rendered domestic quarrels painful to him, he was very absolute when his resolutions concerned the views of his policy.

"He was not to assume the imperial costume until he reached the Archbishopric, and at the moment of entering the church. Escorted by his marshals on horseback, he proceeded slowly along the Rue St. Honore, the Quay of the Seine, and the Place Notre Dame, amidst the acclamations of immense crowds, delighted to see their favorite general become emperor, as though he had not himself achieved this with his excitable passions, and his warlike heroism, and as if some touch of a magic wand had done it for him. Napoleon, on arriving before the portico which we have already described, alighted from his carriage, proceeded to the Archbishopric, took the crown, the sceptre, and the imperial robe, and directed his course to the cathedral. Beside him was borne the grand crown, in the form of a tiara, and modelled after that of Charlemagne. At this first stage of the ceremony he wore only the crown of the Caesars, namely, a simple golden laurel. All admired that noble head, noble beneath that golden laurel, as some antique medallion. Having entered the church to the sound of pealing music, he knelt, and then passed on to the arm-chair, which he was to occupy previous to taking possession of the throne.

"The ceremony then commenced. The sceptre, the sword, and the imperial robe had been placed on the altar. The Pope anointed the emperor on the forehead, the arms, and the hands, then blessed the sword, with which he girded him, and the sceptre, which he placed in his hand, and approached to take up the crown. *Napoleon, who had watched his movements, now, as he had promised, settled that difficulty on the spot, by firmly, though not violently, seizing the crown, and placing it upon his own head.* This action, which was perfectly appreciated by all present, produced an indescribable effect. Napoleon, then, taking the crown of the empress, and approaching Josephine, as she knelt before him, placed it, with a visible tenderness, upon the head of the partner of his fortunes, who at that moment burst into tears. This done, he proceeded towards the grand throne. He ascended it, followed by his brothers, bearing the train of his robes. Then the Pope, according to custom, advanced to the foot of the throne to bless the new sovereign, and to chant those words which greeted Charlemagne in the basilick of St. Peter, when the Roman clergy suddenly proclaimed him Emperor of the West: "*Vivat in æternum semper Augustus.*" At this chant, shouts of "*Vive l'Empereur!*" resounded through the arches of Notre Dame; the cannon added their thunder, and announced to all Paris the solemn moment of Napoleon's consecration, with all the forms received among mankind.

"Such was the august ceremony which consummated the return of France to monarchical principles.

"On the 26th of May, Napoleon was crowned in the cathedral of Milan, with as much pomp as that with which he had, six months previously, been crowned, at Paris, in presence of the ministers of Europe, and of the deputies of all Italy. The crown of iron, reputed to be the ancient crown of the Lombard kings, had been conveyed from Monza, where it is carefully kept. After Cardinal Caprara, Archbishop of Milan, had blessed it with the forms anciently used in the case of the German emperors, when crowned kings of Italy, Napoleon placed it upon his own head, as he had placed that of Emperor of the French, pronouncing, in Italian, these decisive words, "*God has given it to me, let him beware who shall touch it!*" (*Dio me l'ha, quai a chi la toccherà!*) He sent a thrill through all present by the significant accents in which he

spoke those words.—*Thiers' Consulate and Empire*, vol. 1, pp. 632-6, 664-5.

This independence of all but "God," so conspicuously manifested in laying the foundation of the new "federative system," was maintained in the creation of all its parts.—"He gave life unto the image." Emperors and kings had sometimes gone to Rome to receive their crowns from the Pope; and in all Papal states they received them from his appointed agents. But now the Pope goes to Paris, not to crown, but to grace the coronation of the head of the new state. "Never," says Thiers, "had such a thing been known in all the preceding eighteen centuries of the church!"

Dr. Cox's Discourse.

(Continued from our last.)

Do we believe God in his own words; and is our faith so sincere, so luminous, so cordial, as to be operative and constraining too? What are we doing, each in his own sphere, and place, and example, public or private, direct or indirect, praying or working, or both, or all of these, in the cause of Christ, and for his manifested glory in the earth? But, respecting what we are to do—the connection of these coming results

IV. WITH HUMAN AGENCY SUBORDINATE, claims our attention.

Whatever the millennium may be in future history, we now view it as a predicted state of piety for long enduring ages; [Note 1:] in which the truth of Christ, and the grace of Christ, shall predominate among all the nations of living men: making them Christians; restoring them to goodness and to God, as his worshippers and his children; pacifying all the world; banishing irreligion and false religion, superstition, bigotry, fanaticism, heresy, false philosophy, infidelity, ignorance, indolence, oppression, persecution, and every false way, with mainly every wrong practice, from the world. "Every plant which my heavenly Father hath not planted, shall be rooted up." This consummation must occur in this world, since in that better country, to which we go, there is no such plant. [Note 2.]

There violence shall never lift the sword,
Nor cunning justify the proud man's wrong,
Leaving the poor no remedy but tears.
Then he that fills an office, shall esteem
The occasion it presents of doing good
More than the perquisite; then law shall speak
Seldom, and never but as wisdom prompts
And equity; not jealous more to guard
A worthless form than to decide aright;
Then fashion shall not sanctify abuse,
Nor smooth good-breeding, supplemental grace,
With lean performance ape the work of love.

What a blessed transformation of society will be everywhere effected, by the preponderating righteousness of those happy times. "Righteousness exalteth a nation," as nothing without it can. In every department of human interest, social and individual, what a reformation, what a melioration, what a metamorphosis; truly "a new creation" of sentiment and character, and action! Think of those monster evils that continue for chiliads of time to haunt and mar our social welfare; and which, law, and police, and jails, and gibbets, and military power, and worldly education, and worldly legislation, can never coerce or cure—they will all disappear and vanish from our view. Nothing is wanting but sincere and enlightened faith in the gospel of Christ among all nations, to introduce the millennium and regenerate the world. [Note 3.] The spirit of love to God will diffuse that of love to man; the very way for the development of true piety. Hence each will feel an interest in the weal of every other member of the species. The color of the skin will not then be the criterion of duties or of rights. Education will be honest, and Christian, and universal, in the main. Mind will be everywhere informed, developed, invigorated, and matured. The only monarchy on earth will be properly the theocracy of God our Saviour; and under him, like Israel before monarchy was given them in his anger, every state will be a homogeneous and worshipping republic, a commonwealth of Christians. It is probable that a qualified and virtuous democracy, without ambition, usurpation, envy, or military coercion, will generally prevail and endure. [Note 4.] Laws shall be few, reasonable, useful, and well administered. Wars shall cease; slavery be no more; no duelling, no gambling, no infernal profaneness, no lewd pleasures, no intemperance, no idleness, no callumnious assassination of character, no corrupt merchandizing or commerce, no sectarianism—CHRISTIAN will be all, the brotherhood of human nature will be restored, and physical com-

forts, it is supposed, will abound. The age of man will be lengthened; [Note 5:] disease will be lessened; [Note 6:] the productions of the earth will be abundant; marriage will be honored universally as the institution of God; [Note 7:] the population of the world will be ten-fold, and earth itself will reflect the countenance of heaven. The Lord's day will be everywhere honored and obeyed. It will be richly enjoyed, appreciated, and blessed.—What Christians will those ages produce, when men shall show themselves Christians, and Christians shall show themselves men! How omnipotent will be the truth; no madness left on earth to doubt it! Children will be generally converted early, will grow in grace as they grow in years [8]; and rare will be the mother, the sin of whose son, and perhaps his violent death, will break her heart! What a procession of glorified millions, in those ages, shall crowd the brightened way to the open portals of the realms of glory! What a colony of multitudes, countless and beatified, will earth remit to heaven, fixing there at last the grand majority of the species, the glorious peculium and the proper premium of the Son of God! [Note 9.]

Theology will be improved—that is, the truth of revelation, in itself unchangeable, will be more simply and fully studied, more perfectly understood, with more purity inculcated, and with more wisdom used and applied. No impious hypocrite will ever attempt to supersede the truth, or alter it, or modify its heaven-descended unity, or dare to prostitute as the mere medium of his own vapid self-glory. [10] No elaborate simoleon will ever aim at originality for its own sake, or make it an end instead of a means, in appearing as the exponent or the advocate or the oracle of the truth, vaunting himself to be somebody; and none will be so squalid as to make a party, or even desire the pre-eminence among his peers; humility, that signal of wisdom, will then predominate, qualifying all, and making demonstration in all, of "simplicity and godly sincerity, not fleshly wisdom, by the grace of God," characterizing his ministers and all their works. There will be then no heresy-hunter, no heresy-finder, and no heresy-maker, to disturb the faith of saints and mar the devout peace of the churches of God.

O scenes surpassing fable and yet true;
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and then feel
His soul refreshed with foretaste of the joy?
—(To be continued.)

Note 1.—God says that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Dan. 7:18. Why speak only of *ages*? Is it more difficult to believe what God says of the future than it is of the past?

Note 2.—God has said how they shall be rooted up:—

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:30, 38-43.

Believest thou this? It is after *this* rooting up, that the kingdom appears in its predicted glory.

Note 3.—Nothing wanted but this? Why, then, does the blessed SAVIOUR testify, "Surely I come quickly"?

Note 4.—On what Scriptures is that probability based? "In that day the LORD shall be King over all the earth."

Note 5.—Only lengthened? The revelator says: "And God shall wipe away all tears from their eyes; and there shall be no more death,

* Sometimes with augmented reason, when she neglected, or deceived, or corrupted his early education, and the consequent remorse is felt.

neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Note 6.—Only lessened? The declaration of the prophet—we do not mean Dr. Cox, but ISAIAH—is, "The inhabitant shall not say, I am sick."—Isa. 32:24.

Note 7.—Marriage there? Says the SAVIOUR: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 30:35, 36. The Doctor may think this quotation irrelevant: it however evidently synchronizes with the text on which this sermon is based, and which the Doctor correctly places at the commencement of the millennium. "That world," here spoken of, must be the world, or age, which succeeds the end of this (Matt. 13:39), to which time the children of the kingdom and the children of the devil are to grow together, and when the harvest will take place: "then," says the SAVIOUR, "shall the righteous shine forth as the sun in the kingdom of their Father."—V. 43. That kingdom must be the kingdom referred to in the text.

Note 8.—Says ISAIAH: "There shall be no more from thence an infant of days."—Chap. 65:20.

Note 9.—Such a state of things in the present dispensation will seem to reverse the SAVIOUR'S declaration: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." What a pity it is that such *incorrect* views of "the bright and the blessed destination of the world" prevailed at the time the Bible was written!!

Note 10.—The Bible, in that case, will be received as it is written!

Lectures on Prophecy.

Continued from the Herald of Dec. 5th.

Friday evening, Nov. 16th, President Weeth being detained in Boston by sickness, Mr. Southard commenced the subject of the Four Monarchies, succeeded by the kingdom of God.

The Bible, he remarked, is not a history of all nations, but of a Pilgrim Family, the seed of Abraham, from the original promise B.C. 1920, to the second advent of Christ. It portrays the trials and sufferings of that family with inspired accuracy. Other nations are brought to view only as they are associated with it.

Under the old covenant, the members of this family are called Jews; under the new, Christians; under both, Israel, and the seed of Abraham. The destiny of this family has been intimately blended with four great successive empires. With the fourth only, has it been concerned in its Christian form.

Proposition 1st. Without a thorough knowledge of the four empires, the Old Testament cannot be fully understood.

2d. A knowledge of the fourth monarchy is essential to the complete understanding of the New Testament.

In proof of these propositions he gave a brief sketch of the four empires.

1. *Babylon*. Its immense capital probably occupied the spot where the tower of Babel stood. A hundred years before the time of Nebuchadnezzar, it was foretold to Hezekiah by Isaiah, that the treasures of the Temple and palace at Jerusalem should be carried to Babylon. In the vision of Nebuchadnezzar, Dan. 2d, it is represented by the head of glittering gold, and in Dan. 7th by the majestic winged lion. These are fit emblems for that city where the image of gold, more than a hundred feet high, was set up, and for that people which came down upon Jerusalem, with all the power and majesty of the lion, and with the swiftness of eagles. See Jer. 4:7, 13.

2. In the night when Belshazzar was slain, Cyrus took the kingdom for his uncle Darius, and the *Medo-Persian* empire was established. This is represented by silver in the image, and by the bear which devoured much flesh: both

most appropriate symbols. As silver is less bright but harder than gold, and as the bear is less majestic but more ferocious than the lion, so did Persia compare with Babylon.

3. When Alexander arose from the west, hurrying, like a leopard, to conquest, with his "brazen mailed Greeks," he overturned the Persian empire, then under Darius Codomanus, first defeating his generals, who with 600,000 came against his little army of 30,000, on the Granicus, near old Troy, and completing the conquest on the plains of Arbela, near Nineveh.

In Dan. 8th, these two kingdoms are expressed by name, in the interpretation of the vision of the ram and the goat. The ram was a fit emblem for Persia, whose kings wore a ram's head of gold and precious stones, for a crown, a ram being the armorial ensign for the empire. The Greek word *Egea* [for goat] was the name of the capital of Macedon two hundred years before the time of Daniel. Their standard was a goat, and the people were called Egeade, or "the goat's people."

4. The fourth or Roman empire was appropriately represented by the legs of iron and the terrible monster beast, with its ten horns representing the nations of Europe which have been formed out of it.

Concerning its fate we are told that it shall be dashed in pieces—given to the devouring flame—broken without hand. We are also told that the little horn shall make war, and prevail until the saints of the Most High shall take the kingdom and possess it forever. This cannot be in a state of mortality; but when the Lord shall be revealed from heaven with his mighty angels, when he shall send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other, when the dead shall be raised incorruptible, and the righteous shall shine forth as the sun, in the kingdom of their Father. The most important question for every reader is, Am I, by faith and obedience to Christ, an heir to that kingdom?

The Scriptures we have considered plainly teach that there is to be no temporal millennium, so fondly dreamed, when the *broad* way will be the way to glory. He who would be saved must *strive* to enter the narrow way, and be willing to take up his cross and follow Christ, though all the world beside may deny him.

Friday evening, (Nov. 23d,) President Wee-thee continued the subject of the four kingdoms. He read Dan. 7: 9-12.—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, his wheels burning fire. The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, but their lives were prolonged.—One like the Son of man came to the Ancient of days, and there was given him dominion, and glory, and a kingdom: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

This prophecy is an expansion of that which had recently been given by Ezekiel. Speaking of the crown, or diadem, as the representative of dominion, he says, in the name of Jehovah, "I will overturn, overturn, overturn it, till he shall come whose right it is, and I will give it him." Three successive earthly dominions were to rise, after the time of Ezekiel, who prophesied in the days of Babylonish supremacy. These are represented by the bear, the leopard, and the nameless terrible beast. Of all but the last, it is said their "lives were prolonged" when their dominion was taken away. This will be easily understood, by remembering that each of these governments had its own proper territory, and its own capital; and one after another gained the supremacy over the surrounding nations. When that supremacy was lost, the people remained on their own territory, though in a subordinate position—but the fourth beast is utterly destroyed, when the kingdom of Christ is established.

By the eleventh horn in the fourth beast, so diverse from all the others, nearly all Protestant commentators understand a power connected with the Papacy.

In the parallel prophecy in Dan. 2d, the clay mingling with the iron evidently represents the barbarians mingling with the Romans, which they did, 1st, as slaves, 2d, as soldiers, 3d, as allies, 4th, as conquerors. "But they shall not

cleave one to another," says the prophecy.—The barbarians were despised and kept separate as much as the colored people have ever been in this country. A certain emperor chose a wife from among the barbarians, but he could not introduce her into society.

In the book of Revelations, the fourth power has different symbols. In chapter 12th, it is seen as a great red dragon having seven heads and ten horns, and seven crowns upon its heads. The seven heads denote the chief officers of seven administrations, differing in name and character. The first head is the *Regal*. At the foundation of the Roman state, the supreme power was vested in one person called a *king*. The regal administration included the reign of seven kings, and covers a space of 240 years—terminating with the tyranny of the last Tarrquin, B. C. 513.

Second head—Consular, to B. C. 499.

Third head—Dictatorial, to B. C. 493.

Fourth head—Decemvirate, to B. C. 449.

Fifth head—Tribunitian.

Sixth head—Imperial. The Imperial administration commenced under Augustus Cæsar, after the battle of Actium, B. C. 31, and fell A. D. 476, and was again restored Dec. 25th, A. D. 800.

During these administrations, the civil rulers belonged to the Pagan church, and were therefore clothed in its peculiar garb. Up to the time of our Saviour there was no special persecution on account of religion. At the time of the first advent, the Romans had legalized nearly all the superstitions of the world. The idols of the conquered nations were introduced into the family of gods, until the number arose to 300,000. But that body of rulers, which had been the patron of all gods, became an enemy to the religion of the ONE GOD. In three hundred years there were ten general persecutions. In the time of Theodosius the Great, A. D. 335, the Pagan ceased to be the religion of the Senate.

This brings us to the LEOPARD OF TRANSITION age, (Rev. 13th,) extending from A. D. 384 to 540. Two hundred years had now transpired since the clay—the Germans—had begun to mingle with the pure iron—the Romans. The Senate had cast off its ancient religion, and adopted a new form of worship. The period is remarkable for the struggles between two dynasties, which eventuate in the transfer of the diadem to the *Romano-German* family.—The period is aptly represented by the leopard's spotted coat. The first seven nominal Christian emperors were really the high priests of Paganism. They may be represented by the beast having two horns like a lamb, which spake like a dragon.

The period we have passed over is also marked by the first four trumpets, of which Alaric, Genseric, Attila, and Odoacer, were the executive agents.

We now come to the third or scarlet age. (Rev. 17th.) From this chapter we draw four noted events. 1st. The rise of the little horn to supreme power. 2d. The legal establishment of the Roman hierarchy. 3d. The re-establishment of the imperial power. 4th. The twelve hundred and sixty years' war with the saints. The crown, which was at first on the heads, and next on the horns, is now on neither, but on the head of the woman. Lack of space forbids enlargement here.

The discourse was designed to illustrate this proposition: a knowledge of the fourth empire is, to Christians of this age, of the first consequence.

1. Because its destiny is intimately blended with that of the Christian church in every age.
2. Because of its religious aspect;—now Pagan, and then Christian. It has been always religious, but requiring close attention to detect the counterfeits.

3. Because of its enmity to our Saviour.—The Romans crucified Christ, and persecuted his followers—first as Pagans, and next as Papists.

Let the following propositions be carefully weighed.

1. Cæsar was never a friend to Christ.
2. He never will be.
3. Nor can we be in friendship with both.—"Ye cannot serve God and Mammon."

4. Earthly kingdoms are to be all destroyed, and succeeded by the everlasting kingdom of God. Are you an heir of that kingdom?—*Providence Mirror*.

The Letter and the Spirit.

BY PROFESSOR BUSH.

(Continued from our last.)

Now we would have it understood that it is to us of no kind of consequence what arbitrary

definitions of figures Mr. L. may adopt and parade with such dogmatic assurance. The simple question is, Whether there is in fact such a spiritual or representative sense as is denied in the following sentence occurring above—"There is no possible or conceivable process by which the names, *Israel, House of Jacob, Judah, or Jews*, when they are the subject of the affirmation, can mean anything else than what they literally denote,—the descendants of Jacob, the Jewish people." We care not a rush what asserted laws of figures or symbols are arrayed in support of such a position as this, and by which it would be attempted to rule out the grand principle affirmed by Swedenborg, and constituting one of the distinguishing doctrines of the New Church.—[Note 1.] The issue is to be distinctly made on the naked proposition above enounced by Mr. L., and by the decision resulting the whole controversy respecting the literal restoration of the Jews is to be determined. We pause not for a moment before the filmy breast-work of metaphors, metonymics, and hypocrasies, behind which he would intrench himself. They are to us as so many spiders' webs in relation to the real merits of the question in debate. Have the terms *Judah, Israel, Jerusalem, Zion*, and a hundred others occurring in the Old Testament prophets a *representative* i. e., a *spiritual* import in multitudes of passages where they occur? This is the point to be determined, and to this point we shall hold the debate in despite of all the centrifugal tendencies impressed upon it by Mr. L. The whole matter hinges exclusively upon the truth or fallacy of the position, that throughout both the historical and prophetic portions of the Word there is an involved, inner, or spiritual sense, in addition to the outer, or literal sense—a sense which has respect exclusively to things of the Divine Spirit of the Lord in its regenerating influence upon the souls of men—and a sense which is not only not recognized in Mr. L.'s system of figures and symbols, but the existence of which he labors strenuously to disprove.

In such an elaborate working up of the figurative elements of Scripture as Mr. L. presents us withal, it is not a little surprising that he has nowhere attempted to found his system upon a philosophical basis. The idea of tracing back the laws of language to the psychological principles of our nature seems never once to have occurred to him, although it is indisputable that they lie at the foundation of the whole subject. At the present day, when every branch of research, scientific, æsthetic, and theological, is re-mounting upwards to the sphere of first principles and primary causes, it were fairly to have been expected of one who claims to have opened new views of the genius of the sacred tropes and figures, that he should have aimed to cast some light upon that interior ground-work in the human mind upon which the true canons of exegesis necessarily build themselves. It is only by gaining somewhat of a clear insight into the relation between the moral and mental constitution of man and the principles which govern the structure of the Divine Word that we can obtain an adequate clew to guide us in threading the labyrinth of its mysteries. Yet it is here that we are compelled to chronicle one of the most serious defects in our author's lucubrations. His mode of treatment of the subject, notwithstanding his astuteness in many particulars, is superficial as well as fallacious, and fallacious mainly because superficial.

Now, whatever else may be said of the interpretations taught in the New Church, it cannot be denied that they profess to rest upon fundamental laws which refer themselves directly to the nature of man, intellectually and morally considered, and it is only by an exposition of the laws in question that we can hope to be able to detect and confute those dogmas of literalism asserted by Mr. L., which carry with them a total corruption and vastation of the revealed truth of heaven. [Note 2.] That with us there is an admitted claim of divine authority in the assertion, as there was of divine illumination in the discovery, of these laws, is undoubtedly true, but we rest not the stress of our argument on this fact in the present controversy. We rely upon the internal evidence of the soundness of the principles affirmed, and upon this ground alone do we claim to be met in the field of debate.

A statement, in the briefest compass, of what we regard as the central and fundamental doctrine on the subject before us would perhaps embody itself in the proposition, that *man has a spiritual nature to which a spiritual sense is adapted*. There is evidently in every human

being the potentiality of the opening of an interior faculty by which he becomes conversant with that class of subjects denominated *spiritual*, and having relation to the Lord, to his kingdom, to the life after death, to regeneration, and to the Holy Scriptures. This is, in fact, the grand distinction between the natural and the spiritual man. The one has a perception of these spiritual truths which the other has not—truths entirely removed beyond the sphere of the natural and the sensual, which constitute the more congenial element of the unrenewed or natural mind. Such an one consequently not only has new views of truth, but he exercises a new class of affections, and, in a word, lives a new life; and as all life is supported by appropriate nourishment, he necessarily hungers and thirsts for that species of sustenance which is suited to the newly-developed appetencies of his soul. This sustenance is treasured up in the written Word, as grain is treasured up in the garner. It is not found merely in the sense of the letter. [Note 3.]—A new-born instinct prompts him to penetrate beyond the letter to the spirit. Having now a spiritual principle awakened within him, he extracts from the Word a spiritual sense, for in this he finds the nutriment of his life. Under the promptings of this higher impulse, such an one in uttering, for instance, the petition in the Lord's prayer, "Give us this day our daily bread," does not limit his ideas to the thought of the natural bread by which the body is supported, but advances onward and inward to the idea of that spiritual food by which the soul is nourished to eternal life; according to the divine declaration, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Consequently the words convey to him a spiritual sense super-added to the sense of the letter, and it is a small matter with him whether such a sense is recognized by the rules of rhetoric, or whether it will come into any such categories as he finds detailed in Mr. L.'s hermeneutics. But he cannot withhold a smile at the intimation, that the same word cannot have both a literal and spiritual meaning at the same time, when he looks at the word "bread" in the Lord's prayer, and so in thousands of other instances. [Note 4.]

The matter may receive a familiar illustration. It is well known that the caterpillar, grovelling on the earth, has enwrapped within it an embryo butterfly, which is finally to be developed out of it, and, when developed, is to enter upon another mode of life, and to be sustained by another medium than that of its parent worm. It is thenceforth to live in the air instead of creeping on the ground, and is to draw its nourishment from new sources. The caterpillar may stand as the emblem of the natural, and the butterfly of the spiritual man. Suppose, now, that the butterfly life should begin to be quickened in the caterpillar body, and there to put forth its new instincts, is it not clear that it would crave something for its sustenance more sublimated and ethereal than the gross food of the worm? But situated as it is—enfolded within the caterpillar form—it can only receive the nutriment of its life through the medium of the reptile organization. Yet, upon this, in the crude state in which it enters the body of its parent, it cannot live. The raw material must be, by some process, elaborated and refined, in order to be adapted to the sustentation of the delicate life within. By and by, when developed and detached from its present tenement, it will seek its food itself from such sources as will yield it; but until the period of its elimination arrives it must subsist upon elements received through another medium, and adapted by a mysterious *chylotropic* process to his wants.

The application of this is easy. By the divine influence operating on the soul, in conjunction with man's action in putting away evil, the internal spiritual nature is quickened into incipient vitality, and begins to crave the appropriate food upon which it must live when separated from its present fleshly integument, like the butterfly from the caterpillar.* The natural man, answering to the creeping worm, receives the grosser literal sense. The spiritual man, within the natural, extracts his needful pabulum out of a sense interior to that of the letter, but it is a sense of which the letter is the receptacle or continent. The letter must have the finer element essentially included in the grosser, and this interior element is the spi-

* In a letter lately received by the editor from a friend and relative, now a missionary in Siam, the writer remarks that a butterfly, in the language of the natives of that country, is indicated by two terms signifying, "A spirit's robe."

ritual sense. That there is such a spiritual sense within the letter of the divine Word is just as certain as that there is a spiritual nature in man. [Note 5.] The one is the necessary correlate of the other.

It is obvious, from the vein of the above remarks, that man, considered in reference to the spiritual department of his being, is in close relation with the inhabitants of the spiritual world; that he is, in this respect, abiding under substantially the same conditions and laws; and consequently, that any reliable light which might be thrown upon the state of spirits disembodied, would naturally reflect itself upon the conditions of the spirits sojourning in flesh; just as the more we know of the butterfly as a butterfly, when released from its grovelling shell, the more we know of it in its rudimental germ within the primitive organism. Of this advantage we deem ourselves to be possessed by means of the special revelations made through a chosen instrument to the Lord's New Church. [Note 6.]

Note 1.—While we dissent from Mr. Lord in his conclusions respecting the Jews, we deny that Swedenborgianism can get any advantage from the principles on which the denial is based.

Note 2.—Here again human reason is placed above revelation.

Note 3.—How can man gather from the letter a sense not conveyed by it, in accordance with established usage?

Note 4.—Professor Bush offers no proof of a spiritual sense here! Why should we look for more than the letter expresses in bread, when full forgiveness and complete protection are expressed by the letter of subsequent portions of the same prayer.

Note 5.—Perhaps not! Assertion is more easy than proof.

Note 6.—As we see no evidence of the truth of SWEDENBORG'S declarations, it would be irrelevant for us to copy his testimony. Disputed evidence will not decide a contested point. If the Professor has any evidence in Scripture, we shall be happy to present it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 22, 1849.

The Judgment of the Harlot.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And one of the seven angels, who had the seven bowls, came and talked with me, saying, Come here; I will show thee the judgment of the great harlot who sitteth on many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in spirit into a desert: and I saw a woman seated on a crimson-colored wild beast, full of names of revilings, having seven heads and ten horns. And the woman was arrayed in purple and crimson, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurities of her fornication: and on her forehead a name was written, A SECRET, BABYLON, THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered greatly. And the angel said to me, Why dost thou wonder? I will tell thee the secret of the woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns. The wild beast which thou didst see, was, and is not; and will ascend out of the abyss, and go into destruction: and those, who dwell on the earth, will wonder, (whose names were not written in the book of life from the foundation of the world,) as they behold the wild beast that was, and is not, and will be. And here is the mind having wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must remain a little while. And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into destruction. And the ten horns which thou didst see are ten kings, who have not yet received a kingdom; but they receive power as kings, one hour, with the wild beast. These have one mind, and will give their power and strength to the wild beast. These will make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords, and King of kings; and those with him are called, and chosen, and faithful. And he saith to me, The waters, which thou didst see, where the harlot sitteth, are peoples, and crowds, and na-

tions, and tongues. And the ten horns, which thou didst see, and the wild beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up with fire. For God hath put it into their hearts to perform his purpose, and to agree, and give their kingdom to the wild beast, until the words of God shall be fulfilled. And the woman whom thou didst see is the great city, which reigneth over the kings of the earth."—Rev. 17:1-18.

We are indebted to Mr. Lord's *Exposition of the Apocalypse* for some thoughts on this chapter, which make plain and clear what has been by former expositors left inexplicable—viz., that portion of this chapter which refers to the heads and mountains.—It is said, "the seven heads are seven mountains where the woman sitteth;" from which it has been argued that the mountains, being an explanation of symbols, were not symbols, but literal hills,—the hills on which Rome is built. To this exposition, however, there had always been the following difficulty. The mountains being the same as the heads, what is true of the heads, must be true of the mountains. But five of the heads had fallen; had five of the mountains of Rome fallen? One of the heads, in a former vision, was wounded to death: was one of the hills of Rome thus wounded? One of the heads had not appeared at the time JOHN wrote: did a new hill subsequently come up in Rome, and continue for a short time? These difficulties weigh against such an interpretation. Again, as that symbolized by the body must bear a relation to that symbolized by the heads, analogous to that sustained by the corresponding symbols, it follows that if the heads symbolize the mountains of Rome, the body must symbolize the rest of its territory. But the territory is not bloody or blasphemous: it is the governments which exist on that territory which perform the acts symbolized; and consequently the heads of the beast must be the successive heads, or forms, of that government. In explaining this, we fulfil several pledges heretofore made, when correspondents have alluded to this subject.

The reader will perceive that the subject is commenced in the 17th chapter abruptly,—as if it had been under consideration, and now something additional was to be presented in relation to it. Says the angel, "Come here, and I will show thee the judgment of the great harlot who sitteth on many waters, with whom the kings of the earth committed fornication, and they who dwell on the earth have been made drunk with the wine of her fornication."—What harlot? None had been before recorded. Nor does he now show him a woman in the condition referred to; but shows her on a scarlet-colored beast. It is very evident that a harlot sitting near many waters, had before this been a subject of consideration, and that he now proposes to show her judgment. It is therefore very certain that a vision which is not recorded had been presented to the eye of the revelator, in which the woman exhibited on the scarlet-colored beast in the succeeding vision, was seen sitting near many waters, and in connection with which were seven mountains. The reason that this vision is not recorded, Mr. Lord suggests, is because the woman is there exhibited holding illicit commerce with the kings of the earth, and inflaming the people with the wine of her fornication—exerting an agency which was unsuitable for description, but which is sufficiently indicated by the express reference to her position and acts, in the offer of the angel to show her doom. After such a representation, as that supposed to be exhibited in the unrecorded vision, the judgments to be inflicted on her would be the natural sequel, and thus naturally follows. But instead of again presenting the woman in that position, he shows her in still another position—on the scarlet-colored beast. And this, from its resemblance to a like beast in the 13th chapter, enables the revelator at once to recognize its identity with that, and the relation which the woman sustains to it.

In the subsequent vision she is seated on the seven-headed and ten-horned beast which appeared in the vision of the 13th chapter. That the beasts are the same, needs no argument: it is admitted by all commentators. When the revelator sees her in this new position, a position so different from that in the unrecorded vision, he wonders with great wonder.—Why did he wonder? There was something mysterious in the new position of the woman. He had seen her unhallowed intercourse, and had gone to see her judgment. Instead of beholding her suffering the vengeance of Divine indignation, he sees her seated on the beast which before he had seen the world wondering after and worshipping! Therefore the angel proceeds to explain the mystery of the beast and woman in the new symbolized relation.—He says: The beast that thou sawest, was, and is

not, and is about to ascend from the abyss, and to go to perdition, i. e., it is the same wild beast which had before been exhibited in its dragon form, and thus was; which ceased for a time to be visible,—when the government of Rome was subverted by the barbaric irruption from the north; and which after that, should come up out of the abyss into which the dragon descended, with its diadems removed from its heads to its horns—denoting that then, they would represent the seat of power,—and that under that form it should continue till it should go into perdition, at the end of the world. As in the 13th chapter they wondered after the beast; so here JOHN is given to understand that this is the same beast after whom the world wondered—all whose names are not written in the book of life from the foundation of the world.

He proceeds to explain: "The seven heads are seven mountains where the woman sits on them, and are seven kings."—*Lord's Translation*. That is, the seven heads in this vision are the same as the seven mountains where the woman sits on them in the preceding unrecorded vision; and are seven kings, or forms of government:—these seven forms of government are symbolized by both the heads and the mountains. Thus the mountains are not an explanation of other symbols, but are identified with them as the symbols of a previous vision, and are both explained in connection.

These forms of Roman government we have before presented; but as some may read this who have not the exposition of the 13th chapter at hand, we will again present them.

The entire beast, being a symbol of the fourth, or Roman kingdom, the heads are the forms of governments administered in the kingdom. Says Mr. LORD:—

"The commentators who regard the wild beast as symbolizing the Roman empire, unite generally in exhibiting the forms of government which its first six heads denote as the Kingly, Consular, Dictatorial, Decemviral, Tribunitial, and Imperial; but differ in respect to the seventh."—*Exp. of Apoc.*, p. 394.

Says Mr. ELLIOTT:—

"In explanation, then, of the first six heads, I adopt, with the most entire satisfaction, that generally-received Protestant interpretation, which, following the authoritative statements of Livy and Tacitus, (the latter great historian St. John's own contemporary,) enumerates Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, as the first five constitutional heads of the Roman city and commonwealth; then, as the sixth, the Imperial head, commencing with Octavius, better known as Augustus Cæsar."—*Horæ Apoc.*, vol. 3, p. 99.

The supreme power was at one time vested in a king—the regal head, till b. c. 513. From b. c. 509 to b. c. 499 it was vested in two annual magistrates called consuls, with nearly regal power. It was vested in a Dictator five years, to b. c. 493, and was afterwards resorted to in an emergency. It was wielded by ten men—a decemvirate, till b. c. 449. It was vested for one year in the hands of five men elected by the people—the tribunitial. Then followed the emperors, till the accession of CONSTANTINE, when the form of government underwent a change equal to any of the preceding.

Five of these had fallen, or passed away, when JOHN wrote—the five first-named. One then was—the first form of the imperial; and the next, the second form of the imperial, was to continue for a short time, when the empire was overwhelmed by the incursions of the northern barbarians. When this wild beast, thus overwhelmed, should be not for a season, it should after appear, coming up out of the abyss under another form of government—even an eighth, or the kingly. Thus in the preceding, in the re-appearance of the beast the diadems had been transferred in the symbols from the heads to the horns. They were of the previous seven, and sympathized in the same blasphemous assumptions of prerogative. And under this form of government the beast goes into perdition.

"The ten horns which thou didst see are ten kings, who have not yet received a kingdom, but receive power as kings in one hour with the wild beast."—*Lord*. That is, they are kings who are contemporary, and act harmoniously and in concert, so that, although under these separate divisions, they shall in the uniformity of their policy constitute a whole, and make the beast as efficient, and as much of a unit as it was under the succession of the heads. These ten coming up in the same hour, they are not successive, like the heads.

There has been great agreement among Protestant writers respecting the ten horns of this beast. The first ten kingdoms which existed in Western Rome. According to MACCHIARELLI, the historian, (*Hist. of Flor.*, b. 1.) and Bishop LLOYD, an excellent chronologer, (in *Lowth's Com. on the Proph.*,

pp. 381-2,) and Dr. HALE'S *Analysis of Chronology*, (v. 2, b. 1, pp. 536-8,) the first ten kingdoms were as follows: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, in A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483.

These ten have but one mind—one system of international policy—the laws of nations being the common law, which regulates their intercourse with each other.

They shall make war with the LAMB: they shall oppose his interests, and the establishment of his kingdom. But the LAMB shall overcome them. The stone cut out of the mountain without hands will smite the image of Dan. 2d, on these, its feet, and they, with the preceding portions of the image, will be broken to pieces together, and no place be found for them.

We now turn to the woman: She is seated on the wild beast. In the 13th chapter, when the same wild beast was presented, it had its counterpart, not in the presence of the woman sitting on it, but in the image which was made to it. Here the woman takes the place of, and synchronizes with, the image of that vision. She sits on the beast, and is sustained by its governments. The Papacy, or Roman hierarchy, was sustained by the secular arm. She was seated on the nations symbolized by the beast. She is decked in the attire of the harlot—showing her departure from the simplicity of the white robes in which the bride, the LAMB'S wife, is arrayed. She has in her hand a golden cup full of abominations—the impurities of her fornication—the false doctrines with which she had intoxicated the nations, and made them subservient to her impure purposes; and thus by an unhallowed union with state, accomplished for it, to the dishonor of her Master, what she should have striven for to advance His honor and glory.

On her was a name written, Mystery, the great Babylon, the mother of harlots and abominations of the earth. She is the maternal parent of all ecclesiastical combinations, which, living in unhallowed connections with the civil power, are more anxious to serve their political and secular ends, than to glorify God. As Babylon of old was the great oppressor of the saints, so during the reign of the wild beast the Papacy was the great instrumentality by which the true church was persecuted and enthralled. Acting the part of the Babylon of the old dispensation, it is fully termed the mystic Babylon of the new; and as such is appropriately symbolized by the Babylon of the Apocalypse—having become intoxicated with the extent of her power and success, in shedding the blood of the saints. Fifty millions is the common estimate of the numbers martyred by the sanction of the Roman hierarchy.

"The waters which thou didst see, (in the previous unrecorded vision,) where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." That is, they are the nations, and symbolize the same that in this vision the beast does on which she sits.

The ten horns will hate the harlot, and make her desolate and naked, and will eat her flesh and burn her with fire. The support they rendered to her should be changed to hatred. Says Mr. LORD:—

"When, however, she has nearly run her career, the kings are to hate her, to rob her of her wealth, divest her of her ornaments, make her naked, devour her flesh, and burn her with fire; God has put into their hearts to fulfil his will, and act the part which is ascribed to them as they are symbolized by the horns of the wild beast, until his words are accomplished. The conversion of the kings to hatred and disarray of the great idolatress, devouring her flesh and burning her with fire, has already in a degree taken place, in the disallowance and scorn of her imperious claims in most of the European states, the confiscation of her property in France and slaughter of many of her priests, the robbery of the churches, monasteries, and ecclesiastics, of their wealth, wherever the French armies penetrated during the wars of the Revolution, the conquest of the Papal states, and dejection of the Pope from his throne by Bonaparte, the secularization of many of the ecclesiastical territories in Germany, the dissolution of the religious houses and confiscation of ecclesiastical property in Spain and Portugal during the revolutions in those countries, the resumption by the civil rulers of Austria and other kingdoms of the nomination to bishoprics and other rights which had been conceded to her on the erection of the image in the eleventh and twelfth centuries, and in the abrogation in Great Britain of the monopoly of civil offices by the members of the establishment; and these retributive judg-

ments, are doubtless to be continued and carried to a greater severity."—*Exp. of Apoc.*, pp. 498-9.

For God hath put it into their hearts to give their kingdoms to the wild beast—not to the woman—until the purpose of God shall be fulfilled against the woman, when she is to be destroyed by the brightness of CHRIST's coming. There is then still to be a uniformity of purpose among the nations of Europe against the Papacy—the great city—the mystical Babylon which has empire over the kings of the earth, and the doom of which is unfolded in the next chapter.

The Advent Season.

We are now in the season of the year set apart by the liturgy of the Episcopal Church, for the presentation of the evidence of the second coming of CHRIST; and denominated by it the Advent Season. It comprises the four Sundays preceding Christmas. To the existence of this feature in that liturgy, is probably to be attributed the fact, that so many of the clergy of that Church in England (more than five hundred, it is said,) are advocates of the doctrine of the personal pre-millennial Advent. It is well to have the mind called occasionally to the subject of the first Advent, as well as the second. The annual recurrence of Christmas, though not known to be the precise anniversary of the SAVIOUR's birth, yet being as likely to be that as any, it is very suitable to make it an occasion of recalling to mind the great facts in the history of his birth, life, death, resurrection, and ascension; and this by a law of association necessarily brings to mind the declaration of the angels on that last occasion: This same Jesus that ye have seen go into heaven, shall so come again in like manner as ye have seen him go into heaven.

The liturgy of the Episcopal Church was arranged in its present form more than two centuries since, with subsequent trifling alterations. Being written so long since, it is interesting to notice, by its continued reference to the resurrection and personal advent, what a prominence was then given to these subjects.

In every morning church service is chanted the anthem, closing with—

"For He cometh, for He cometh to judge the earth; and with righteousness to judge the world, and the people with truth."

Also in every morning service, the entire congregation repeat the following creed, which for its antiquity is called "the Apostles' Creed":—

"I believe in God the Father Almighty, Maker of Heaven and Earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell [or went to the place of departed spirits]; The third day he rose from the dead; He ascended into Heaven: And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic [or universal] Church; The communion of saints; The forgiveness of sins; The resurrection of the body, and life everlasting. Amen."

In another creed following it reads:—

"He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end." "And I look for the resurrection of the dead, and the life of the world to come."

From time immemorial, there has been one season each year, commencing four Sabbaths before Christmas, and extending to Christmas day, called the "Advent" season, which is set apart for a more particular contemplation of those Scriptures which bring to view CHRIST's second Advent. During this season, the following collect is ordained to be repeated each day:—

"Almighty God, give us grace that we may cast away the works of darkness, and put upon us the whole armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit this earth in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to life immortal, who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen."

For the third Sunday in Advent is the following:

"O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight who livest and reignest with the Father and the Holy Spirit, even our God, world without end."

The manifestation of CHRIST to the Gentiles is called the Epiphany, and its anniversary is still observed. On the sixth Sabbath after, is used the following collect:—

"O God, whose blessed Son was manifested that

he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom," &c.

Again, in another collect, we read:—

"Mercifully grant that we both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord."

Again:—

"Grant," &c., "that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord."

The appointed service for the burial of the dead begins with—

"I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."—John 11:25, 26.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Then follows the reading of the 15th chapter of 1 Corinthians. Then, when the body is committed to the grave, the minister says:—

"Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself."

The foregoing presents us the doctrine of the Advent in its purity, as it was delivered to the saints, and as the church has earnestly contended for it.—And although it is presented to that church "every Sabbath day," and "read in their hearing," yet many, it is to be feared, no more realize its import than did the Jews his first Advent, predicted in "the words of the prophets which were read every Sabbath day" to them.

Christianity a Failure.

In reference to a charge made by the Hartford *Calendar*, some weeks since, that the President of one of the New England Colleges had pronounced Christianity a failure, a writer in the *Puritan Recorder* of this city says:—

"If the charge were intended for the President of Dartmouth College, it is false testimony. On theological doctrines, Dr. LORD is strictly Calvinistic. In regard to the second coming of CHRIST, his sentiments vary from the great body of the Congregational ministry of New Hampshire. He sympathizes with Judge JONES, of Philadelphia, with Dr. DUFFIELD, of the Presbyterian church, at *eo omni genere*.

"Their theory in part, as I find from Judge JONES' publications, is, that the world will never be converted, nor any great advance made towards it; at least, not greater than has been made from age to age since the first advent, until CHRIST, the Restorer, comes again to set up his kingdom and reign personally on the earth. In this sense, they may believe Christianity, in its present form and with its present appliances, is a failure; i. e., fails, and always will fail, to subdue the world to CHRIST.

"They hold the sentiment, that there were to be three dispensations in the world: the first, the Jewish, extending to the first advent of CHRIST; the second, from the first to the second advent; the third, the reign of CHRIST personally on the earth, under which he will destroy his enemies, and give the church its triumph.

"Under the second dispensation, CHRIST was to have an elect church; the offer was first made to the Jews that they should compose that elect church; but when they rejected the offer, they were excluded, and the Gentiles were made subjects of the gracious gift. This elect church is to be composed of a definite number; and as soon as that number is made up, CHRIST will come and assume his reign in person.—There is inducement, then, to use effort for the conversion of sinners, that the day of his coming may be hastened. But Christianity in its present form, they think, will fail to convert the world; and for that reason, 'a failure.'

"I have penned the above statements from recollection, not having seen the works referred to within the four years past. I have not made a full statement.

"Now, I am aware that the belief of such theories must modify, or cast a shade over the ministrations of any man; and yet, it may not affect his piety. It does influence the preaching of Dr. LORD. But no man that knows him would dare to allege that he was not ardently pious, nor say that his whole influence was not in favor of goodness.

"There is a tinge of melancholy overspreading his views, when he thinks or speaks in relation to the condition of this 'upside down world,' as he terms it; and this belief is a discouragement to effort; although he, Dr. L., would not admit that such was the case. But if he could catch the spirit which animated the meeting of the Board at Pittsfield, it would dispel the gloom, and urge him on to increased effort for the spiritual welfare of the young men of his charge.

"I am aware that his sentiments have abated towards him, in some degree, the cordiality of the ministry of the State, unjustly, I think. They may be assured by one who has opportunity to know, that he does not attempt to impose his views upon those under his charge.

"The writer of this article is a voluntary witness, he has consulted no man as to the expediency of it. He has no sympathy with the views of Dr. L. in relation to the personal reign of CHRIST on earth. But justice and truth require a flat contradiction of the supposition, that Dr. L. means by saying that Christianity is a failure, what the accuser understands by it. He believes that Christianity, in a renovated form, under the reign of CHRIST on earth, will be the power of God to salvation."

PANORAMA OF THE BIBLE.—Having been favored with an exhibition of this noted panorama, we shall be allowed to express its impressions on our mind.—We seemed like passengers in a vessel moving upon some smooth sheet of water, so that our own progress was imperceptible, except in the ever-varying scenery tending in an opposite course. Our voyage began at *Chaos*, and terminated at the *Captivity* in Babylon, extending over thirty-six hundred years of time. The painting is nearly a mile long, by ten feet in breadth, and has thirty-one distinct scenes, each of which is from fifteen to thirty feet long.—Leaving *Chaos*, we were suddenly startled by the first flashes of light, which served only to bring more distinctly in view the amorphous masses of a world unfashioned. Soon the dry land appears, and the waters are gathered. The earth, at first naked and rocky, is now clothed in a green vesture. Plants and trees appear, and the earth smiles in its Eden beauty. The creation of animals and the fowls of heaven, and their gathering before ADAM to receive their names, are graphically represented. The mansion being fitted up and furnished, man is brought forth in the image of his Maker, as the lord of creation. At length the Garden of Eden heaves in view. Its hills, its dales, its grove of evergreens, its mellow sky, lit up with the smiles of early morning; its flowers of every species and hue, its fruit trees loaded, its bower, and its limpid streams, combined to render it a scene of no ordinary attraction. Arriving at the east side of the garden, sadness gathers over the mind as we look upon our first parents taking leave of their lovely home, to wander amid the wild and desolate haunts of a world withering under the curse. The martyrdom of ABEL is truly affecting. After progressing through centuries of moral depravity, we at length arrive in the vicinity of the Flood. The ark is completed; the animals, gathered by divine instinct, are entering. A caravan is passing, regardless of the long-threatened flood.—They are "eating, drinking, marrying, and giving in marriage." How expressive of the era of the second advent of our Redeemer!—"So shall also the coming of the Son of man be." They enter—the door is shut—the storm gathers—"the windows of heaven are opened"—"the fountains of the great deep are broken up." The world, with its wicked population, is submerged. The ark rides securely, as the wailings of the perishing die away amid the howlings of the unmitigated tempest. Mount Ararat at length appears, with the ark resting securely near its summit, while the animals are wending their way to the plains below. God places his bow in the clouds, and remembers his covenant. The scene of the separation of ABRAHAM and LOT is truly impressive. The storm which destroys the cities of the plain is seen discharging its fury-floods on Sodom. Passing by the interesting scene of HAGAR and ISHMAEL, and of ABRAHAM offering up ISAAC, and of REBECCA at the well, we are introduced to the scene of JACOB at Bethel. The scene of the ladder, with the angels ascending and descending, is one of great interest. MOSES in the ark of bulrushes is presented in an in-

teresting manner. The burning bush is striking.—The Israelites crossing the Red Sea is truly grand. The scene of MOSES breaking the table of stone brings to the mind many solemn reflections. The scene of JOSHUA commanding the sun to stand still is sublime. We at length arrive at the Captivity.—This is a scene of great interest. The representation of the Hebrew captives by "Babel's streams" is truly pathetic.

In conclusion we remark, that to the Bible student this panorama presents attractions of the highest order. The artist has displayed much taste in his selections, and great skill in his execution. Its influence on the young is decidedly good. One instance, illustrative of this point, we give.—A Sabbath school scholar, on leaving the scenes, exclaimed, "I should like to go to heaven, if it is handsome as paradise!" His sister replied, that "Heaven was more lovely; for the street of the New Jerusalem was paved with gold!"

FIRST BAPTISMS IN CONNECTICUT.—"There was no Baptist church in the colony of Connecticut previous to 1705, but there were a number of baptisms which took place in Waterford, (then New London,) as early as 1674. The administrators were regular Baptist ministers from Rhode Island. Two years after, a portion of these converts fell into the errors of John Rogers, and were thenceforward known as Rogerines, who were severely persecuted for their interference in the worship of other bodies of professed Christians. It has been too common to confound all the early Baptists of that vicinity with this singular sect. A considerable number of those first Baptist converts never were connected with the former, whom they disfellowshipped. The only sympathy they felt for them was, that they disapproved of the severity of the authorities towards them, and in this respect, they but shared in a feeling which was common to a respectable minority of the 'standing order.'"—*Hartford Christian Secretary*.

On reading the above, we were forcibly reminded of an article we read a short time since in the periodical from which we make this extract. It was showing that the Adventists had embraced various errors, without making any exceptions, when its conductors well know that not one of those errors referred to have the least countenance from Mr. MILLER, or those in his confidence. Why not be as just to us, as you wish others to be to the Baptists?

THE CLASS FOR MUTUAL IMPROVEMENT.—At a preliminary meeting of the class at No. 8 Chardon-street, Dec. 18th, there were present BRN. OSLER, WEETHEE, EASTMAN, DANIELS, CHILDS, GUILD, SOUTHARD, BLISS, BILLINGS, and HALE. It was agreed to meet once in two weeks, and spend two days in each, in the endeavor to obtain a more thorough knowledge of the Scriptures, by the study of the Word, and an examination of such sources of information as will aid in its study.

The next meeting is to be on Monday, Jan. 7th, at half past 10, A. M. Lectures are appointed on Chronology by S. BLISS, on Geography by N. SOUTHARD, on History by J. P. WEETHEE, on Rhetoric by the same, and on Grammar by A. HALE.—All brethren interested are invited to be present.

TO CORRESPONDENTS.—W.—We have a rule not to commence articles to be continued till we receive the whole. So long a series as fourteen letters looks somewhat formidable. And we do not like the plan of addressing a third person in the columns of a periodical. The custom is to write directly to the conductors of the paper; or on a subject. The epistolary style to a third person requires too many words to get to the point. Would it not be best to re-write, confine yourself directly to the subject, and condense into three, or four, or five articles, and have each one disconnected from the others. Long-continued letters, except written with peculiar point, lose their interest. Besides, the ground you propose to cover would be better adapted to those just looking at the subject, than to the generality of our readers. We throw out these hints for your consideration.

J. LENFEST—Your statements in the *Sheet Anchor* respecting C. DEALTRY,—his assumed name, his illegal second marriage—his first wife being living and undivorced,—appear to be in accordance with the facts.

T. ATWATER—We do not find a copy of the obituary. Please send a paper containing it.

FATHER MILLER'S HEALTH.—Receiving a telegraphic despatch from Low Hampton on Saturday last, that Mr. MILLER was but just alive, Bro. HIMES left immediately for that place. Another telegraphic despatch, received on Wednesday, the day before we go to press, announces that Bro. H. has arrived, and Mr. M. is barely alive.

In consequence of the above, Bro. HIMES recalls all his appointments until further notice.

Correspondence.

MY HOME IS IN HEAVEN.

My home is in heaven, I care not to stay
Where all things around me are doomed to decay;
I wish for a mansion most safe and secure,
Whose foundations are holy and long to endure.

My home is in heaven, I wish not to stay
Where earth's sweetest pleasures but live for a day,
Though we find a bright oasis, wandering here,
It is but to be left with a sigh and a tear.

The pleasures of earth may charm for a while,
And oft a sad heart with their secrets beguile,
Their power soon lost, like sweet incense they fly,
As roses yield up their rich treasures to die.

Here health may forsake me, and trials annoy,
Like shadows they darken my sunshine of joy,
Yet sweet is that hope—a rare solace in pain,
“If we suffer, so likewise with Him we shall reign.”

My home is in heaven, there bright like a star,
The prize glistens proudly, through shades not afar;
Afflictions like clouds may indeed veil the sky,
But brighter the day, when the night has passed by.

My home is in heaven, there free from alloy,
Await me rich treasures of unfailing joy,
More precious indeed than all earth's diadems,
Yea, not to be measured by gold or by gems.

I long for that country where skies are all fair,
Where all things most lovely we ever may share,
Where streams of pure crystal flow sweetly along,
From life-giving fountains most joyful with song.

There beauty is fadeless among the green bowers,
And breezes are soft with the breath of sweet flowers,
There rich tones of melody fall on the ear,
Which angels themselves are delighted to hear.

Then earth will be beautiful, richly arrayed
In robes far more gorgeous than Eden displayed;
Each prospect shall smile with its rare wonders
Crowned,

And dew-drops like diamonds shall sparkle around.

I long for that region of unfailing bliss,
Where all will be perfect, so unlike to this,
Where holiness, like a rare jewel divine,
In a breastplate of love most conspicuous shall shine.

That city so glorious I long to behold,
So garnished with rubies, with sapphires, and gold,
Whose light is the Lamb, in the midst of the throne,
Whose glory all nations with wonder shall own.

No tears shall be there; not a gloom shall prevail,
Nor sorrows be known, nor temptations assail,
For Jesus shall gather his flock with his arm,
Forever to shield them from danger and harm.

I long for that country: O! soon may I share
That home where can come no pain, sorrow, nor care;

There soon by my Saviour eternally blest,
May I find, with his saints, that most glorious rest.

Portsmouth, N. H.

HEIRSHIP.

BY G. NEEDHAM.

“If children then heirs, heirs of God and joint-heirs with Christ; if so be that we suffer with him that we may be glorified together.”—Rom. 8:17.

The epistle to the Romans, contains within itself a complete system of theology. After an introduction, by a most easy and natural transition, the Apostle proceeds to state the foundation of moral obligation: the ground of condemnation; the wide and awful departure of men from God; the cause of it, viz., their unthankfulness and pride of heart; the course of God with them, giving them up to follow, unrestrained, their depraved desires; the wide spread and universal desolations of sin among the Gentiles; the inexcusableness of the Jew, who, having superior light, and looking on the conduct of the Gentiles, condemned him, yet practiced the same thing, himself; and finally comes to the dreadful Judgment day, with the sharp sword of God's justice, drawn against all the workers of iniquity, whether Jew or Gentile, as unrelenting as the grim monster himself, with no avenue of escape for one “soul of man that doeth evil.”

But is there no way of escape from condemnation? Must the whole race of man perish? Nay: verily—blessed be God! But how? Not by the law; for by its “deeds, no flesh shall be justified.” But there is a promise. That promise was given to Abraham—it involves a posterity, and a possession, for that posterity. “Abraham believed God” and was justified—“it was counted to him for righteousness.” The possession promised was the WORLD. Abraham became “heir of the world.” The will, secured to him a “seed,” who, on one side, should be of heavenly origin. Strange and anomalous as it might seem, that SEED was to become the proprietor of the world, and Abraham his father, inherit it, by virtue of his relationship to him.

The promise, made to Abraham, extends alike to all, circumcised or uncircumcised, who believe, as Abraham did. Thus, by the same easy transition we are led on, step by step, from the fall of man, his depravity, the certainty of judgment, the promised inheritance, the means of attaining that inheritance, viz., justification by faith in the promised seed, and sanctification through his blood, to adoption, on trial, into the family of God, with the Spirit of our elder brother, which is the spirit of adoption, sent forth into our hearts, crying Abba [father] father; and thus constituting us children of God. “And if children then heirs, heirs of God and joint-heirs with Christ.”

Let us inquire—

- I. What is an heir?
- II. What is God?
- III. To what are the children heirs?
- IV. Is the heirship conditional, or unconditional?
- V. When will the heirs receive their inheritance?

I. What is an heir?
1. He is not a possessor. No. He may be heir to millions, and yet starve for want of possession. He lives in hope or expectation of what he does not now possess.

2. He is, therefore, Ist, one “who succeeds, or is to succeed another in the possession of lands, tenements, and hereditaments, by descent,” i. e., legally entitled “to succeed another:” or

2d. He may become so by the gracious gift or bestowment of the owner.

Let us then keep in mind, that, unto whatever a man is an heir, of that, he is not a possessor, or inheritor.

Let us then inquire—

II. What is God?

(Our text says, God's children are “heirs of God.”)

1. He is the efficient cause of all things. It is vain to suppose that matter originated itself. Some power must have produced it—that power was its efficient cause, and that cause, we call God.

Being then, the great producer of all things, all things by right, in Him, inhere.

2. He is, consequently, the great proprietor of all things. No man disputes the title to, or proprietorship of another, in a thing, who has been the lawful producer of that thing, even when producing it from something else. How much more must we acknowledge the infinitely just right of God, to the ownership of all beings and things, he, having originated them from nothing. In Him, and him alone they inhere. He is by just and natural right the world's great landlord, and it, his domain.

3. He is the rightful disposer of all beings and things.

It is the insanity of nullification and anti-rentism, to deny God the right to dispose of all things, as infinite wisdom, shall dictate. Yea, it is infinitely worse. In the former case, the claim is set up against man. The rights of an equal, only, are invaded: but in the latter, the rights of I AM are questioned. No man doubts the right of his neighbor to dispose of his horse or his farm, as his judgment, or interest shall dictate. Why? Ans., Who else, forsooth, may dispose of it, except the owner?

The tornado sweeps over some portion of the earth, laying prostrate all that is beautiful, and leaving only desolation in its track, and the poor inhabitants escaping with their bare lives, fall on their faces and thank God, that these are spared to them.—The mighty earthquake sinks a whole city, with all its riches; and its splendors are buried beneath some brackish pool; its busy multitudes have gone down, with their possessions, into the abyss, and the midnight winds sing their requiem, and the rolling surges, as they dash against the shore, echo back the mournful strains, over the spot, where, was wont to be heard the idiotic laugh, and the jocund mirth.

The few half naked, bruised and frightened wretches who escape, cast a doleful look behind them, as they bide away to a place of refuge, trembling with fear, but the last thing they dare to do, is, to suffer a murmur to escape from their hearts, against God for what has happened to them! There go those possessions, and there let them go, is the response that spontaneously bursts forth from every lip, if nothing worse befalls them.

He casts man into a furnace of affliction, till, like Chaldaea's proud monarch, he is willing to confess that “he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand.” He touches the springs of life, and man—mortal man withers, like the green bough, cast into the burning flame, and none dare “say unto him, ‘What doest thou?’”

Will any dare to question the justice of God's final disposition of his great estate, or of its inhabitants? We shall see.

4. He is the Ruler of all things.

Whether in the moral or physical world, he, alone, is the Sovereign. He, alone, possesses the requisite qualifications. He is fitted by his infinite wisdom, benevolence, justice, and power. His wisdom qualifies him to legislate for the highest good of the great whole. He is qualified to weigh actions, with perfect exactitude. Seeing all things that ever have been, are, or will be, he understands all relations, however nice they may seem to us, and the exact bearing one thing has upon another, the extent and influence of each upon the other, and consequences of their fulfillment or violation. He knows what reward to bestow, on one hand; and what penalty to inflict, on the other.

His infinite benevolence, restrains him from vindictiveness, and his equally infinite justice, prompts him to the administration of punishment without partiality, and in measure according to desert.

His Almighty power, fits him to bestow the reward, or inflict the penalty, without let or hindrance.

All events past, present, and future, were, are, and will be fulfilled, under the all-controlling agency of the Efficient Cause of all things. Although he has suffered evil to enter his government, yet, he has not, neither will he ever give up the reins to Satan.—“God of this age” though he be. Government is, and is to be, in his own hands, forever.

The fact that the order of his government has been interrupted in the present, militates not a whit against him as an infinitely wise, benevolent, and almighty Ruler, seeing He has revealed the origin of it, and the final termination of the same.

5. He alone hath eternal life.

He has revealed himself as “from everlasting to everlasting.” This can be said of no other being. Man, is compared to “the grass”—to “the flower

of the field”—“soon cut down.” Decay is stamped on every thing, of which we have knowledge. All tends to one end—a termination. Not so with the uncreated God. “He is the same” (morally and physically) “yesterday, to-day, and forever.”

As uncreated, eternal life is an inherent quality.—All created beings, if they live forever, possess this quality, as one derived.

With these remarks, we are prepared to come to the inquiry—

III. To WHAT ARE THE CHILDREN HEIRS?

Before answering the question, let me premise this great fact, viz.: that God has appointed Jesus the Anointed, the second Adam, “heir of all things” lost by the first. We say appointed, because neither Jesus, nor his disciples yet possess, the first lot of all God has promised, in redemption, to them, if we except the “first fruit” and what may pertain to that.

We answer, then—

1. The children are heirs to an everlasting kingdom.

That kingdom, is the one lost by Adam in his transgression. It has, sometime in its history, been the common property of all the fallen posterity of Adam, regardless of God and each other. For near eighteen hundred years, from the creation, i. e., till the days of Peleg, the kingdom, (the earth,) was the common property of each. Every one occupied so much as he desired, or as his stronger, or less violent neighbor (see Gen. 6:11) might permit.

Afterward, men began to associate in communities; and in communal capacity, to claim and exercise jurisdiction over such portions as they might acquire by original seizure, or afterward, by conquest of the thus stolen possessions, of others. Thus the whole race lived, till the days of Abraham, except the Patriarchs and their families, they, understanding the true position of men, and the present posture of affairs, only looked on this world as a preparatory place, and themselves as pilgrims and strangers in it.

Two hundred years from the days of Peleg, and God called Abraham out of one of those predatory communities, and gave him a farm, for his posterity, and made himself heir to it, also.

That farm, was then in the possession of squatters, which, in process of time God “drove out,” by the hands of Moses and Joshua, and put the true heirs in possession of it.

This is the only positive grant, from God, of any part of the kingdom, to men, since the days of Adam. The descendants of Abraham inherited it thus, about one thousand years, but being so unfaithful that God could endure with them no longer, (see Matt. 21:33-43,) he gave their possession into the hands of a “base” family, and in theirs, and the hands of their successors, the whole kingdom has remained, till the present time. The times of possession, are called “the times of the Gentiles.”

The conditions of grant may be found in Jer. 27: 6-8, Eze. 21:26, Dan. 2:37-41. They live on it as usurpers, yet by the sufferance of God, rendering to him no return for his kindness or forbearance to them.

The kingdom, is the subject of prophecy in the 8th chap. of Dan. There, the robbers of the earth and God's people, the heirs, are represented by the symbols of four great ferocious, wild beasts, the last of which is said to “tread down the whole earth and break it in pieces, and devour” it. The last holds possession of it, till “judgment is given to the saints of the Most High, and the time comes that the saints possessed the kingdom.” Then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.”

Isaiah tells us of the kingdom (9:7). The privileged angel, who announced the first advent of Messiah, annexed nearly the words of Isaiah relative to the kingdom.—Lu. 1:34. James tells us, 2:5, to listen! He has a fact to tell us. “Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which God hath promised to those that love him?”

The whole domain inheres in God, and through Abraham, he has secured it by promise, to our Lord Jesus Christ, (see Rom. 4:13, Gal. 3:17.) “the heir of all things.” It is thus held in fee simple till the time of majority, of the youngest heir, being sealed, when they believe, as “heirs of God and joint heirs with Christ.”

2. The children are heirs of eternal life. Whether Adam had in him, qualities, that might have secured eternal life, is not quite so certain: but it is quite certain, that had he continued obedient, he would not have died. Hence, existence would have continued, somehow, forever.

But whatever was, or might have been true of the first man, his race are all dying beings. Their “days are swifter than a weaver's shuttle”—“they are like a shadow that declineth”—“as a shadow that passeth away.” How few their years! They are like the bubble, cast up on the great ocean strand, destined to glisten a few moments in the sun's rays, and if not blown away by the next breeze, to be broken by the successive surge, as it dashes against the shore.

So of man. He comes up as it were in a day, and in a night he is gone. He twinkles like the dew drop or frost gem, in the sun beam, for an hour, and he is not. Earth's caverns, are vast charnel houses, and its plains, grave yards. But is earth forever to be the receptacle of its inhabitants? Is its vast maw always to swallow up, yet never to be full? If not, who shall arrest the progress of death? Shall thousands of years yet roll on, and men have an opportunity to bring into requisition all the improvements of modern science and art, and thus grapple with his grim majesty? Will he fall, by their hand? Alas for the science of medicine! With all its boasted attainments, it is a barrier of sand, thrown up on some point of land, which the next tide sweeps away, scarcely leaving, even the spot where it lay.

For six thousand years, human life has been continually shortening. In a little time, it would become

extinct, by the same causes that have wrought hitherto. Who, or what, shall arrest it, in its downward course? Thanks be to God, there is a physician appointed—one well skilled in all the maladies that afflict the human race. He is only waiting for the time appointed. Then the work will be done. Until that time death must reign. But the children live, or die, as the case may be, in hope. They are heirs. Abel, Moses, Abraham, Daniel, and Job, died heirs of eternal life.

But I hear one say, “I understand eternal life to be a state”—“that we enter it at conversion or sanctification”? Yes: do you believe it possible to fall from that state of grace, even, if you are not finally lost? “O yes: I suppose it possible.” How long is eternal, with you? Your eternal life or state, must be like the religion of those who follow for the loaves and fishes.

We deny that a state of grace is ever called eternal life, in the Bible. 1. Terms would be without meaning, on this principle. Eternal would mean just nothing at all. It might be one day long, or one year, or a moment. 2. Take away the terms eternal life from the proof texts of future existence, and you have nothing left. You cannot prove it. You have nothing by which to designate it. 3. He who once enters that state, be it in the present or future, has nothing to fear. He CANNOT fall. Then, away with all the cautions to “fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” And so of a host of others.

But let me prove positively that the children of God are only heirs, and now in their minority. Keep in mind, that an heir is not a possessor, but one waiting in hope or expectation. The first text to which I invite your attention is found in 1 Pet. 3:7—“Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life.” Here the apostle flatly affirms that the children are heirs, consequently not possessors.

We will take others. Tit. 1:2—“In hope of [in hope of what you already have?] eternal life, which God that cannot lie, promised from eternity.” 3:7—“That being justified by his grace, we should be made heirs according to the hope of eternal life.”

1 Tim. 6:19—“Laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life.”

In all these passages, the children of God, are represented as waiting in expectation, of what they, already, had not, viz., eternal life.

You are convinced, yet you do not know how to reconcile those texts in John, which affirm that “he who believeth on the Son hath everlasting life.” We answer, the whole probation of the triumphant, victorious children of God, is there taken into the account—not one single, simple act of faith, but a series of acts—a continual exercise of faith from the beginning to the end. This is, so to believe, as to secure eternal life.—(To be continued.)

“ARMAGEDDON”—“MARK OF THE BEAST”—
“COME-OUT-ISM”—UNITY OF VIEWS.

1. Armageddon.—A work, with the foregoing title, has lately been issued from the office of the “Advent Herald,” Boston. As its contents have not been understood by some of its readers, and, therefore, by them perverted, the author feels it his duty to explain.

The principal design of that book, is to present a connected history of the fourth monarchy of Daniel, from its origin to its overthrow in the “battle of that great day.” The author has endeavored to explain all its Scripture symbols, and their agencies. He has traced the policy of the beast in gathering his forces to the final conflict. In delineating the features of that policy, he has shown what bodies he considers members of the aforesaid family. As members of this family, he has classed all chartered institutions, whether civil, social, or religious, and no others whatever.

2. Mark of the beast.—In the work aforesaid, the author has explained what he understands to be the “mark of the beast.” As beasts never symbolize ecclesiastical rulers, but civil rulers only, he has not called the Roman hierarchy, nor any Protestant church, the beast, and consequently, he does not teach that Protestant and Roman Christians have the mark of the beast in virtue of their membership in said church. The mark is civil, and not ecclesiastical. The mark is explained in pp. 150-163. To those illustrations we refer the reader. In the view of the author, no person, nor body of persons, can have the mark of the beast, unless they are in some way connected with his family. All incorporated churches being connected with the family, and under his tuition and control, have his mark.—Churches which are not chartered, have no civil mark, and are not legally known, for the civil government recognizes no bodies as churches, except those of its own make. Persons may belong to unchartered churches without having the mark of the beast.

3. “Come-out-ism.”—What is its popular definition? With this term the author has had but little acquaintance, before his visit to the land of the Pilgrims. He has found, however, that it is something as much feared and hated in New England as “Millerism.” It is at length hinted that the author of “Armageddon” is a teacher of “come-out-ism!” If so, it is high time that he knew the meaning of such an unpopular phrase.

“Come-out-ism!” Come out of what? Who come out? If by it is understood the expression of Rev. 18:4—“Come out of her, my people,” we must learn who “her” is. Come out of her—Babylon. And what is Babylon? “That great city that reigneth over the kings of the earth”—the Roman priesthood. The members of the Roman Catholic church

are here intended, and no others. This kind of "come-out-ism" the writer has taught, and still teaches. In that sense, all Protestants are teachers of "come-out-ism."

If by the term is understood that every church should *come out* and be separate from all *civil bodies*, the author of "Armageddon" is a teacher of that doctrine, and thus he wishes to be understood from this time and onward.

If by "come-out-ism" is intended, that it is the duty of every Christian to come out and be separated from all corrupted and anti-Christian bodies, whether civil, social, or religious, the author teaches that doctrine. In that sense, every Protestant church which has been formed since the days of Luther has been a practical "come-out-ism."

But if by that term is understood, the separation from every organization, whether Bible or anti-Bible, the author of "Armageddon" disclaims all such doctrine. He believes in order—Bible order—no more, nor no less. He believes it more sinful to come short of that order than to go beyond it, as it leads to more confusion. He believes in calling things by their proper names,—in calling bodies of Christian worshippers, not "bands," nor "societies," but churches—chartered churches, acting up to the Bible as their charter; in naming the officers of said bodies, not "committees," and "chairmen," but "deacons," and "elders." Because a body named "church" has become corrupted, shall I reject the name? It is not the name that persecutes, but the thing that has the name. Because many called Christians have murdered, shall I refuse the name? If a man by the name of Weetsee once murdered, shall I change my name to Smith? For this species of "come-out-ism" I have never had any sympathy. Order I teach—gospel order—the whole gospel order, and nothing but that order. My sentiments on church order have been published. (See Chardon-street Lectures, No. 1, and "Armageddon," p. 127.)

4. *Unity of Views.*—Many are confused at the variety of prophetic views which appear in the "Herald." But who will propose a satisfactory remedy? Our people must have the prophecies. The "Advent Herald" is a prophetic Herald. If the people must read, *some* must write. All say that those who *can*, *should* write; but those who write do not *think alike*. What is to be done? We can propose a remedy, very simple if acceptable. The remedy is this: one person shall be appointed to write, and all others stand with open eyes and mouths, bound to devour whatever thoughts may issue from his imagination. This is the only way in which we can secure unity. If this method is not approved, will any one please suggest a better? There never has been unity of opinion on the great Scripture doctrines in any age of the Christian era. There were disputes among the apostles. What contentions on the Sonship, the communion, baptism, state of the dead, the nature of the resurrection, the kingdom, and the future condition of the wicked. Who can propose and carry out a plan of unity in these doctrines? Much less should we look for unity on the prophecies.—Truth is elicited from the examination of a variety of opinions. To learn the size and shape of objects, we must examine them from various positions. Sometimes the mediums through which we look are defective—some refracting, or reflecting, and the objects are frequently in this manner distorted. The prophetic subjects should be examined from various positions, always, however, looking through the telescope of the prophets. Many must examine, many must write.—"Many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. If we differ, let us do it in the spirit of the true Christian. While we "see through a glass darkly," we shall not "see eye to eye." I for one am much disposed to let my pen drop. For the first four years of my preaching the Advent, no one heard much from me, and it would be very easy to listen and read again—and be silent, if it should be thought to be more for the honor of our divine Master.

J. P. WEETSEE.

Boston, Dec. 10th, 1849.

IDLE CONVERSATION.

"Only let your conversation be as it becometh the gospel of Christ."

These words have been suggested to my mind very powerfully of late, by observing, when in company with professors of religion generally, and even among those who profess to be looking for the appearing of their Lord, a proneness to trifling conversation, which ill accords with the profession they have made, and which must ultimately, if persisted in, result in their serious injury. The apostle says, "For our conversation is in heaven, from whence also we look for the Saviour;" and that Saviour for whom we are looking, has plainly told us in his holy word, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by our words we shall be justified, and by our words we shall be condemned. I think Christians are not aware, oftentimes, of their liability to this fault, nor how soon one idle word makes room for another; and when they begin to lose their confidence in God, which, as a consequence, they must certainly do, they know not the cause, and wonder why they do not enjoy the smiles of their Saviour as formerly.—There is no surer way to become cold and backslidden in our affections to God, than by foolish talking and jesting, which are not convenient, and thereby causing a disrelish for secret devotion, and holy communion with our Maker, which has been a source of joy and rejoicing to our souls. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," is an injunction which should not be forgotten, especially in these latter days. Speaking of the coming of Christ, Peter says, "Seeing then that all these

things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" It is my earnest prayer and desire to God, that his true children may humble themselves under his mighty hand, that he may exalt them, and that they may cast themselves upon his mercy, knowing that he careth for them, and will enable them, through faith in his name, to resist every evil influence, so that "when the Chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

Idle words of little meaning
Far too oft our lips express;
Words which surely cannot profit,
And which Jesus cannot bless.

Say, shall those who love their Saviour,
And his precious word believe,
Shall they still be so unmindful,
And God's Holy Spirit grieve?

O! that all professed believers
In the dear Redeemer's name,
Might at once abjure a practice
Which oftentimes has caused them shame.

Let our thoughts and words be holy,
Undeified like God's dear Son;
So that in the last great conflict,
We may say, the victory's won.

LETTER FROM S. I. RONEY.

DEAR BRO. HIMES:—I am still looking for "that blessed hope," and the downfall of all earthly monarchies, when the King of kings shall come, who will show, in his time, who is the only potentate.

I prize the "Herald" much; I read it with interest. I would that I was able, or had the means that some have, to send it to the many poor that rejoice in the precious truths therein contained, but who are deprived of the privilege of perusing it. There are professed Adventists who are hoarding up their dollars and cents, while the poor all around them are hungry for the bread of life, (if, indeed, they do not for the bread that perisheth); and still they heap it up, and say that they are looking for the "better and enduring substance!" It might be well for such persons to read James 5:1-7 occasionally.—There is another class, that do not seem to do just right in one particular, viz., in not paying for their paper. It seems to me that one of three things must be true. 1. They are not able; or, 2. They are very negligent; or, 3. They are like an individual I have heard of, who, in speaking of church order, said it was too late in the day to organize. So some appear to think it is too late to pay for their paper! If they are not able to pay for their paper, all that is required of them is to say so, is it not? If they are negligent in this one particular, they may be also in others; and I have my doubts about such careless, indifferent ones being received into everlasting habitations—don't you? If they think it is too late in the day to pay their honest debts, I fear they will find it a little too late for them to have an abundant entrance administered unto them into the everlasting kingdom! Come, brethren, one and all, see to this matter. Try and have your work done, and well done. Yours, striving for the kingdom.

LETTER FROM H. TANNER.

DEAR BRO. HIMES:—I have now been from home about four weeks, and yesterday and last night enjoyed what was as unexpected as it was a heart-felt pleasure to me, of a visit with our Father Miller.—Finding myself with a little leisure for a day, I could not forego the satisfaction of going to see the now almost worn out old saint, and once more to look upon that face that I had so often loved to look upon when it beamed with intelligence and love, as he used to stand up in presence of thousands and dispense the word of life and salvation, with warnings, entreaties, and tears. But O how changed! The same good old man was calm, quiet, and patient, but yet suffering, sinking, dying. At the time I was with him, his bodily pains were not so severe as they have been. He was helped up soon after I got there, and sat and talked with a brilliancy of thought I was unprepared to find, knowing how long he had been sick, and how much he had suffered. But he soon had to rest again for a short time, after which he allowed himself to be taken up, and by his own request was drawn up to the table, and once more in this world sat by my side at a table spread for our daily wants. And the same voice now weak and tremulous devoutly invoked God's blessing upon the food and us who were to partake of it, I felt that this was not an enviable lot who spent his breath casting reproaches upon that good man of God. I would not have exchanged the pleasure I found in that moment of once more listening to his invocation, and of sitting by his side, for a seat among all that are called great in this world. In the evening his sons, and daughter, and son-in-law, came in and sung for him some of the sweet hymns from the new book: the one ending with the chorus "I long to be there" was his chosen one. But he taxed his strength I fear too much by trying to visit with us. He passed a very poor night, while his son William watched with him, who, with all his children, seemed to anticipate his wishes, and to strive to add to his comfort. May God bless them for their kindness to their father,—our dear brother, of whom it may most emphatically be said, he has had all manner of evil spoken against him falsely for Christ's sake, but great shall be his reward in heaven. When I parted with him this morning, I could not wish him a long stay in this world of suffering. I felt I had looked upon him for the last time in this life, and the effort was on my part to be ready to meet him in the kingdom of our dear Lord. His fervent "God bless you," was a sweet cordial to my feelings, as I turned and left him in his affliction.

His body is very much swollen by the dropsy, and

his eyes so nearly worn out, that he can scarcely distinguish the countenances of his friends. He is worn out in the cause of his Master, and cannot, in the nature of the case, suffer long. Indeed, I should not be surprised to hear of his departure from this world at any time. But he is ready, and He whom he has served when in health, is by his side in his sickness. He said to me, "I have fought the fight, and I believe, too, that I have kept the faith." God, by his servant Paul, has added the rest: "From henceforth there is laid up for such a crown of righteousness," to be given in the day when he shall appear. O, my God, grant me faith, that I may again meet, in the kingdom of God, this good and faithful father in Israel, and to my God and Saviour shall be all the glory.

I expect, the Lord willing, to be again with my dear family this week. During my absence, they have been again afflicted, in the death of my aunt, 78 years of age, whom you will recollect as an invalid when you was last with me in Buffalo. I left her as well as usual, but she now sleeps by the side of my sister. There graves are side by side, and were made within two weeks of each other.

May God prepare us for his kingdom, and speedily deliver us from this land of death, is my fervent prayer.

Cohoes, Dec. 11th, 1849.

GEORGE W. MILLER writes from Fort Ann, under date of Dec. 10th, 1849.

DEAR BRO. HIMES:—In looking over the last No. of the "Herald," my heart was made sad in reading your notice to subscribers and agents. I am surprised with the thought, that any who have the privilege of perusing the rich columns of the "Herald," should let the office become embarrassed by their negligence to pay their subscriptions. I cannot bear the thought of having the "Herald" stopped, for I am never disappointed in getting a rich feast when it comes. I know what it is to try to get along without it, with the poor excuse that I was not able to pay; but I can do it no longer. I am in rather straitened circumstances, but what of that? I feel as though the cause of truth demanded an extra effort from all. It is truly a dark time that we are living in, and were it not for the light which God has given a few to hold up, how great would be the darkness! I believe the truth as it is now proclaimed in the "Herald," and which I believe to be the faith once delivered to the saints. Inclosed I send you my feeble mite, hoping that all your subscribers will do no less.

Yours, waiting for the kingdom.

Obituary.

THE church in this section has been called to part with a dearly beloved, and devotedly pious sister in the Lord, in the death of Mrs. S. SIMMONS GUILD. She departed this life on the 6th of Sept. last, after an illness of nine months and eleven days, being in the 31st year of her age. Sister Guild was the daughter of Joseph and Lydia Foster, of Kingston, Mass. Her mother was truly a pious woman, "training up her children in the nurture and admonition of the Lord." The instructions that Sister Guild received from her led her, early in life, to receive religious impressions, so that she embraced the Saviour, and joined the Baptist church in Kingston, then under the pastoral charge of the Rev. John Allen, at the age of fifteen years. She maintained a consistent Christian walk during the whole period of her connection with that church, which lasted till the year 1843. She embraced the Advent doctrine in the year 1840-1, and like most of us, felt that she must give up every connection and tie, in order to follow and sustain the truth. She resided the first four years of her Advent experience in the family of Bro. J. S. White, in order that she might enjoy the privilege of attending conferences, and hearing the truth in the various places where he labored. Her whole heart was absorbed in the enjoyment and promulgation of the truth. In her Christian experience from the beginning, she enjoyed much of the presence and favor of God, having that full assurance of faith which enabled her to know that she was a child of his. During her last sickness, which was protracted, and from the first accompanied with extreme pain, she did not at all times have that assurance which she had so constantly enjoyed in the days of health. Such was the state of her body, and the nature of her disease, that she could not, as before, lay hold of the promises of God's word. Yet she never expressed a doubt as to her experience, but often remarked, that she knew that she loved the Lord with all her heart, that she still trusted in the merits of a crucified and risen Saviour for forgiveness and salvation. When we consider her sufferings, and her experience under them, it may be truly said, that she had grace given her according to her day. The last few days of her life were spent in conversing considerably with others, her mind being calm and clear. She expressed great desire for the salvation of sinners, and talked much on the hope of a resurrection. When one by her bedside quoted certain passages of Scripture on this subject, she seemed for a moment carried away, and so enraptured with the idea of a resurrection to immortality, that she cried out, "Stop, stop! I cannot bear it,—my little heart will burst at the idea." At another time, when the passage was quoted, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," she responded, "Glory! glory! glory!" repeating the word three times, as though she began to grasp its meaning as she had never before. She seemed very desirous to fall asleep in Jesus; and feeling that her husband was still unwilling to part with her, she thus addressed him: "Are you not yet willing to give me up?" He answered, "Yes, Mary Ann, if you can never be any better." She remarked at once, "I now feel like a little child that has asked its pa-

rents to go, and was permitted." Her last, dying words were, "I'm going!—Praise the good Lord!" repeating the expression three times in succession, when she fell asleep in Jesus.

"So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

"A holy quiet reigns around—
A calm which life nor death destroys;
And nought disturbs that peace profound,
Which the deliv'ring soul enjoys.

"Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!"

Sister Guild, shortly before she expired, addressed the family and friends, embracing them, and giving to each appropriate advice and counsel. Her surviving and bereaved companion thus addressed me in a note: "She was a tender and an affectionate wife, and one to whom I was bound by the strongest ties of affection and sympathy. In her I feel I have lost a treasure which this earth can never make up to me again. I hope her death may be sanctified to my good, and that ere long, through grace, I may meet her in a better world than this."

Wrentham, Mass.

O. R. FASSETT.

DIED, of consumption, in Buffalo, N. Y., Dec. 4th, Bro. HECTOR CUTLER, an elder in the Advent church in this city, aged 43 years. Bro. Cutler embraced the Advent doctrine seven or eight years ago, and was one of the first to rally to its defence in this city. He was very firm in his religious opinions, and yet he treated those who dissented from his views with respect and kindness. He has given many proofs of his warm attachment to the truth, and to those who walk in it. I saw him on Sunday, the 2d inst., when he had given up all hope of recovery. I said to him, "Your work is done." He replied, "I guess it's not very well done—but the Lord will forgive." He requested me to preach his funeral sermon, and suggested these words—"I am the resurrection and the life," for a text, remarking, "It is a pleasant text—that is the life I want." I watched with him Sunday night, and about 2 o'clock, as I stood over him, he spoke of his own accord, and said, "What a bright prospect there is before the Christian! O, bless the Lord!—he bore our sins in his own body on the tree!—he has had a great many to bear from me; but I cleave to him with all my heart. Come, Lord Jesus!" Previous to this time he had talked to his family and friends, and was then longing to be at rest. He sunk away at last peacefully and gently, like the setting sun. "Precious in the sight of the Lord is the death of his saints." In the resurrection morning, his material form will wear the beauty and glory of immortality, and his voice, clear and melodious as an angel's trumpet, will swell the song, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Widowed sister, there's a balm
For thy wounded, bleeding heart;
Jesus comes to give the palm
To him from whom you part.

Orphan children, let your choice,
Your father's God to love;
Be changeless, till the trumpet's voice
Shall call you hence above.

(Har. please copy.)

B. MORLEY.

DIED, in Worcester, on Lord's-day, Nov. 18th, after a short, but most distressing attack of croup, SUSAN KENNEY, infant daughter of Bro. Charles and Sister Hannah E. Wood, aged two years and six months. How consoling it was, while beholding the little sufferer, gasping for breath, and nature struggling against the fell destroyer, to know that this was all it would ever suffer. The next event with it, will usher it into the glorious kingdom of God.

On Monday, the 19th, FRANCIS EUSTIS, infant son of Bro. William and Sister Elvira Desper, of paralysis, aged one year and nine months. The last was very sudden and unexpected, but we hope found its parents ready to bow to the mandate of Jehovah.

Thus two lovely flowers have been nipped, just as they began to expand their little gems, and fallen to earth, but not to waste and perish forever. "Thy children shall come again from the land of the enemy."

G. N.

(Har. cop.)

FELL asleep, at Mechanicsville, N. Y., on the morning of the 20th ult., ESTHER ELIZABETH WALLACE, wife of Robert B. Wallace, and daughter of Calvin and Mary Gleason, in the 23d year of her age. She retained her reason to the last, and cheerfully resigned her spirit to God who gave it, in the blessed hope of a glorious immortality.

C. G.

REV. THOMAS DICK, LL. D.—Elihu Burritt's "Christian Citizen" calls for subscriptions on behalf of Dr. Dick, the philosopher, who is eighty years of age, and destitute, on the edge of the grave. Contributions may be either confided to some gentleman of responsibility, (Burritt, for one,) in this country, or sent direct to Thomas Dick, LL. D., Broughty Ferry, Dundee, Scotland.

THE RONGE REFORM.—The German Catholic Church, which, under the lead of Ronge, made such a sensation a few years ago, and excited so much interest in the United States, is on the decline, and especially in South Germany. The Bavarian papers have recently noticed the dissolution of several con-

gregations of that sect. The distinguishing doctrine of the sect is the rejection of the supremacy of the Pope.

Foreign News.

From England and Ireland there appears to be no general news worth transmitting.

Austria is threatened by the Piedmontese with a fresh outbreak, the Parliament at Turin showing the most hostile feeling against their late conquerors, and being but too well disposed again to try their fortune by an appeal to arms. The Piedmontese chamber has been dissolved, and everything betokens intestine commotion, if not a foreign war with Austria.

The Pope, finding that his friends in Paris are no longer in the ascendant, has become alarmed, and refuses to return to Rome. Gen. Baraguay De Hilliers has assumed his functions, in lieu of Gen. Rosoltan, but the policy of the French has not advanced one step towards the solution of the Roman difficulty.

From Constantinople the news only confirms the previous pacific course of events. It is confidently stated that the British fleet has orders to withdraw from the Dardanelles, and that it is indeed at this time at Malta. Nothing further has transpired respecting the whereabouts of the Polish and Hungarian fugitives.

The news from Spain and Portugal possesses little interest, but we have official information that the dispute between the French and the emperor of Morocco is satisfactorily adjusted.

The German Empire and Prussia.—A telegraphic despatch received from Berlin by way of Cologne, announced that the Austrian cabinet had made a formal protest against the convocation of a German Parliament at Erfurt, and that in the despatch containing the protest the Austrian government alluded to the probability of armed interference by Austria in the affairs of Germany. The same telegraphic account stated that the Prussian government had answered the Austrian despatch by a declaration that Prussia would maintain the Parliament. These accounts have since been substantially confirmed.

A letter from Berlin to the "Morning Chronicle" says: "At the end of October Prince Schwartzberg, in a despatch to the Prussian government, pointed out the dangers that were likely to arise from the convocation of the Parliament, insisting on the revolutionary tendencies to which it would give birth, and on the re-action that would be felt, not only in the Austrian States, but in Prussia. Likewise on the 30th October Prussia replied, that she had duly weighed all those considerations, but that more elevated and pressing motives urged her to persevere in the plan. As regards real dangers, she would know how to meet them. Austria has now gone a step farther. She has formally protested against the convocation of the Parliament."

"The last despatch addressed by Prince Schwartzberg to the Prussian government insinuates that, even should the case require it, Austria will not hesitate to have recourse to an armed intervention. Behold us once more on the eve of a serious complication! A Cabinet Council was held the day before yesterday. The Council first adopted the electoral law of the Parliament. Each state will introduce such modifications as its communal organization may require. The Cabinet Council was then occupied with the reply to the Austrian note. The ministry adopted a most important resolution. A despatch in reply to that of Prince Schwartzberg has already been sent to Count De Bunsdorff, the Prussian envoy at Vienna. Prussia in this document maintains with energy her right to carry out the limited federation, a right formerly guaranteed."

"To the Austrian threat of armed interference, Prussia replies that she awaits it. Accounts from Berlin of the 24th ult. state, that after a debate of several days, the Upper Chamber has declined to return its old constitution. They divided no less than sixteen times, eight of which were by name. The proposition for a peerage was rejected by 105 against 40. The various amendments, proposing either direct or indirect election by the highest authorities, were severally rejected by decided majorities. In addition to the regulation that the number of elective members shall in no case exceed one hundred and eighty, the following most cautious proposition was adopted. It runs thus: 'The constitution of the Upper Chamber is to be fixed by a future law, which must receive the sanction of both Chambers, and will then become part and parcel of the constitution of the country.'

"The 'Cologne Gazette' announces a telegraphic message from Berlin, that the king has signed the law for the election of representatives to the German Parliament to be assembled at Erfurt."

Turkey.—A letter from Constantinople dated Nov. 7th, and published in the Paris "Constitutionnel," states that the diplomatic relations between the Porte and the representatives of Austria and Russia have been resumed, M. De Titoff, the Russian minister, having paid a visit to the Minister for Foreign Affairs on the 5th, and the Austrian internuncio having visited him on the day following. According to the "Constitutionnel's" letter, they stated to that minister that their respective sovereigns having heard the explanations of the ministers of the Sultan, were willing to resume negotiations. These advances on the part of the Austrian and Russian representatives were met with cordiality by the Turkish minister. Austria appeared satisfied with what Turkey had already done, by transporting the Hungarian refugees to the interior, and did not demand anything further.

Russia, on the contrary, demanded that the Polish refugees should be expelled from the Ottoman empire, and that the chiefs should be imprisoned in a fortress, the Porte being responsible for their safe custody, without excepting even those emigrants who, like

Bem, had embraced the Mohammedan faith. It was said that Russia also required the expulsion of a certain number of Poles who have been for many years inhabitants of the Ottoman states. The Porte received these propositions in such a manner as to show they would not be accepted, and a council will be held on the 7th, to take them into consideration. The Russian minister was excessively annoyed by the presence of the British fleet in the Dardanelles, which he declared a violation of the treaty, and he has, it was said, refused to enter into negotiations until the English fleet should have quitted the straits.

The Vienna correspondent of the "Daily News," writing on Nov. 21st, says that letters of the 10th from Constantinople mention fresh subjects of dispute between Russia and Turkey, in consequence of the energy with which the united diplomacy of England and France has followed up its victory on the refugee question. It is said that the Porte not only insists upon the withdrawal of the Russians, but is also determined, at the expiration of the stipulated term, to withdraw those concessions in future to Russian commerce over other nations which at present exist. Our Vienna correspondent's letter, dated Nov. 29th, says, "I also hear the Porte has proposed to send the Hungarian refugees to Bagdad."

THE ADVENT HERALD.

BOSTON, DECEMBER 22, 1849.

TO OUR SUBSCRIBERS AND AGENTS.—OFFICE AFFAIRS.—It becomes necessary, in order to sustain the credit and interests of this office, that we should have a settlement with all our agents and subscribers at the close of this volume. Let all make an effort to square their accounts by the 1st of January. This can be done, if an effort is made. Let every one concerned begin now. If every one resolves that his account shall be square by the 1st of January, it will, no doubt, be done. Try!

THE Anglo Saxon, Vol. 2, No. 15, whole No. 67—a monthly paper. JOHN F. TROW, publisher; S. P. ANDREWS, and A. F. BOYLE, editors. Terms: 25 cts. per annum, payable in advance. Office 49 & 51 Ann-street, New York, date Dec. 1, 1849.

A copy of the above has reached us. We had for some time missed our old friend from our table, and knew not what had become of it—whether it was dead, or had cut our exchange. We judge, however, that it has only been hibernating for a while. It appears now much reduced in size, and in price. At first, we were at a loss whether it was our old acquaintance, or a stranger with a stolen name. We were, however, reassured by the well known names of its editors. We judge that they are about making a vigorous effort to advance the science of "Stenography." We wish them much success in their work.

"The Church Member's Hand-Book: a Guide to the Doctrines and Practice of Baptist Churches. By WM. CROWELL, Pastor of the First Baptist Church in Waterford, Me.,—late editor of the *Christian Watchman*.

From a cursory examination of this work, we should judge it might be well adapted to the use of Baptists. But knowing what we do of the proscription, illiberal, and cruel course of Mr. CROWELL respecting the Adventists—many flagrant false statements having been published by him respecting them, and when the wrong has been pointed out, he wilfully persisting in the falsehood, adding insult to injury—we feel compelled, till we see penitence and reparation, to say of anything good which may come from his pen, as CHRIST did of the teaching of the Pharisees: "All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not."—Matt. 23:3.

Published by GOULD, KENDALL & LINCOLN, 59 Washington-street.

THE Pulpit Reporter.—Published every other Saturday, by Holbrook, Buckingham & Co., at No. 128 Fulton-street, New York.

This is a new periodical, of which we have received the first number, containing copies of sermons by Revs. ALBERT BARNES, KIRK, WELCH, and Prof. BUSH. It is designed to report the American Pulpit on a large scale—giving discourses of the most distinguished preachers of all denominations. Each number contains sixteen royal octavo pages, printed on fine paper with clear type. This will make a volume, adapted to binding, of nearly 400 pages per year. The first number gives fair promise of a valuable periodical. Terms, \$2 per annum.—\$1 in advance, and \$1 in six months.

"Snow's Monthly Express List."—The December number of this convenient pocket express directory is out, and for sale at No. 5 Washington-street, and elsewhere.

MEANING OF WORDS.—Some people make themselves very ridiculous through ignorance of the meaning of words. During the late effort in California to adopt a State Constitution, some section being before the Convention, declaring that every citizen arrested for a criminal offence, should be tried by a jury of his peers, a member, unfamiliar with such technical terms, moved to strike out the word "peers." "I don't like that word 'peers,'" said he; "it ain't Republican; I'd like to know what we want with peers in this country—we're not a monarchy, and we've got no House of Parliament. I vote for no such law." The poor man did not know that a peer was simply an equal. Two-thirds of the crude and ill-formed unscriptural notions which are afloat originate in ignorance of the meaning of the words of the English language.

STUDENTS of prophecy make sad blunders when they mistake metaphors for symbols. A symbol is something seen in prophetic vision. A law of symbols cannot be invalidated by bringing the use of words as similes, metaphors, &c., as an exception to their use as symbols. To liken a body to an object is widely different from presenting the object in vision as a symbol of the body.

NEW WORK.—"Questions on Bible Subjects, designed for the use of Sunday Schools."—This is designed as a companion to the "Questions on DANIEL," and is of the same sized page. It is designed to give our children, and the world at large, a synopsis of our views of the great plan of redemption. Price, 10 cts. single; \$1 by the dozen per quantity.

SUMMARY.

Dr. Parkman.—The Coroner's jury have decided that the remains discovered in the Medical College are those of Dr. Parkman, and that he was killed by Prof. Webster. The property of Dr. P. is estimated at about \$500,000. "The Doctor was in the habit of carrying large sums of money about his person. A gentleman who once went to him for \$100, was answered by the Doctor thrusting out his forefinger, and remarking, 'There is just the sum.' On examination, the gentleman found that the Doctor had a thousand dollar bill wound round his finger. The Doctor was a large owner of real estate, and had numerous poor tenants, from whom he made his collections himself. He was punctilious in his business habits, but bestowed much charity in an unostentatious way. A politician once stopped him in the street, and asked him to subscribe to a fund for firing a salute in honor of some party victory. 'Just step with me round the corner,' said the Doctor. Taking him up a dirty alley, through a dark doorway, and up three flights of rickety stairs, the Doctor tapped at a door, which was opened by a wretched, pale-faced child. A poor woman, apparently in the last stage of consumption, was sitting propped up in bed, and feebly attempting to sew upon a shirt. There was no fire in the stove, although it was a cold March day. 'Now,' said the Doctor, turning to the politician, 'here are ten dollars: you may either fire them away in powder, or give them to this poor woman. I won't attempt to bias you!' The Doctor darted out of the room and down stairs, leaving the non-plussed politician standing by the bedside of the invalid. He did not hesitate long as to his disposition of the money. He deposited it in the hands of the sufferer, and departed a wiser man."

Dr. P. appeared at times somewhat absent-minded. A few months since, after he had been in our office one day, we could not find our hat; but in its place was one containing letters and papers addressed to Dr. Parkman. Having to mail a letter before the mail closed, we were obliged to wear his hat. On going down Court street we met him returning with ours, and made an exchange—he detecting the mistake at the Post Office, where he had gone to mail a letter he had in his hat.

Lost in the Church.—"Let a man examine himself, and so let him eat," &c.—We wish we could tell the reader who drew the following graphic picture, which we find in one of our contemporaries unduly credited only. "Each." It is worthy to be remembered.—*Christian Intelligencer*.

We wish we could tell you who drew the picture you refer to; we made a vigorous search on reading our proof, but could not discover the paper from which we had cut it, and so credited it "Each."

An Extraordinary Meteor.—On Friday evening, the 7th instant, soon after sunset, the attention of many persons in town was attracted towards the west by the blaze of a large meteor in that direction, about 45 degrees above the horizon. Some say that it shot upward; and others that its course was either downward or diagonal. But the most remarkable appearance was that which succeeded the flight of the body. About in the place where it was first seen, there was visible, for the space of at least fifteen minutes, a very bright trail of light, of irregular form, something of the zig-zag shape. It was as though a streak of lightning had been dragged across the sky. The length of the luminous trail was to appearance three or four rods. We do not remember to have read any account of the light of a meteor remaining so long visible. We have not understood that any report was heard, but we doubt not there was further seen than this.—*Wilmington (N. C.) Chronicle*.

On Sunday evening Mayor Jones, of Philadelphia, fell on the sidewalk and broke his arm.

William S. Hunt, Postmaster at Erwin, Pa., has been arrested for robbing the mails.

The State census of Texas shows a white population of 115,501, and a colored population of 42,553; number of electors, 25,392.

In New Buffalo, Mich., William Mandlin, aged 15 years, cut his throat because his mother chastised him. Though the wound was sewed up by a physician, he died four days afterwards.

BUSINESS NOTES.

J. D. Wheeler—You have paid to No. 456.

T. Sweet—You owe \$2.

B. Perham—\$2 80; and \$1 20 to D. T. R.

B. Ives—There was but \$4 in your letter—\$2 50 pays your papers to No. 452, and the balance two copies C. H. to No. 48.

P. G. Gerard—Sent per barque Avola 22d inst.

B. Webb—Your books will be sent when you inform us where to send. Please give us specific direction. Bro. D. Reelan will give us his direction also.

J. Lentest—Saw no bearer. What we received from you came through the Post Office—no money received.

J. Howe—To mail your paper a day sooner, we should have to send it before we printed.

P. Lee—The tract is 4 cts. each, or \$2 50 per hundred.

D. C. Bushnell—By sending to an agent, there would be two risks—your letter to him, and his to us—instead of one risk in yours directly to us. When money is to be sent by mail, it should be sent directly to us, as our agents receive a pay for their trouble.

P. Hawkes—Sent bundle the 18th, and since then two Testaments in Bro. Adams' bundle, for you.

S. I. Roney—Yours of Dec. 1st was received.

W. Pratt, \$5—Know nothing of the arrangement made by Bro. H. at Westboro'. We do not sell by the dozen for less than the price in your bill; but have balanced your account.

INK—A superior article of Irish powder. Per package for a pint of ink.

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, from the time they subscribe to the end of next volume, that is, where we have no postage to pay on the letters received, or the papers to be sent.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

S. BABCOCK, of South China, Me., stops his paper, owing

Total delinquencies since Jan. 1st, 1849. - - - - - 100 30

TO SEND THE "HERALD" TO THE POOR.

J. Slater. - - - - - 3 00

APPOINTMENTS.

Wednesday.—Several appointments came too late for this week.

Bro. D. Campbell will preach in the following places: Carrying-place, Dec. 31st, 7 P.M.; Colborne, Jan. 1st, 7 P.M.; Colburn, 2d, 7 P.M.; Darlington (at Young's), 3d, 7 P.M.; Perce, 4th, 6 P.M.; Hastings, 5th, 6 P.M.; Toronto (near Oakville), at Bro. Briggs', Bro. Forman see to it, 6th, 7 P.M.; Nelson, 8th, 6 P.M.; Father Campbell's, 9th, 6 P.M.; Burrows, 10th, 6 P.M.; Elder Wolverton's, 11th, 6 P.M.; Gray, 12th, 6 P.M.; Dundas, 13th, 6 P.M.; Bro. Morrill see to it; Gibson, 14th, 6 P.M.; Burdick, 15th, 6 P.M.; Ireland, 16th and 17th, 6 P.M.; Finegal, 18th, 6 P.M.; Burdick, 19th, 6 P.M., and the 20th, 11 A.M.; Norwich (at Wilcox's), 22d, 6 P.M.; Deacon Howard's, 23d, 6 P.M.; Laban Crandall's, 24th, 6 P.M.; Bro. Trusdel's, 25th, 6 P.M.; Credit, 26th, 6 P.M.

Bro. King S. Hastings will preach in Willington Sunday, the 23d; Thompsonville 24th, evening; Glensbury 25th; South Glensbury 26th; New Britain 27th; Bristol 28th and 31st (watch night); Litchfield (near Bro. Ashlin's), Jan. 1st, evening; near Bro. M. Beach's, 2d; Roxbury 3d and 4th; East Kent 5th, and Sunday, 6th; Pleasant Valley, 8th; conference at South Hawley Friday evening, 11th, and continue over the Sabbath; Savoy (near Elder McColl's), 14th; near Bro. Meekins', 15th; near Bro. Still's, 16th; Plainfield, 17th; conference at Ashfield (Baptist church), evening of 18th, and continue as long as thought best.

Bro. N. Billings will preach at East Kingston, N. H., evening of Jan. 2d; South Berwick, Me., 3d do; Great Falls 4th; New Durham Ridge, N. H., Sabbath, 5th; Pittsfield, Sabbath, 13th; Concord 14th; Manchester 15th.

Bro. L. D. Thompson will preach at Walden, Vt., four corners, the first Sabbath in January; Piermont, N. H., the 3d; Grafton, N. H., 15th; Lake Village 17th; New Durham Ridge 18th; Portsmouth, Sabbath, 20th; Abington, Mass., 22d and 23d; Barnstead, N. H., (at the red school-house), Sabbath, 27th.

Bro. A. Brown will preach in Vernon, Vt., Dec. 24th; Northfield Farms, 25th; Athol, 26th; Templeton, 27th; Westminster, 28th; Northboro', 29th, and spend the Sabbath in that neighborhood; Berlin (at Bro. J. Barns'), Jan. 1st; Marlboro' 2d—each at 1-2.

Bro. J. Cummings will preach at Troy, Vt., Dec. 24th; Johnson, 25th; Morris-town, 26th; Waterbury, 27th; East Bethel, 28th, each in the evening; Woodstock, evening of 29th, and Sunday; Claremont, N. H., January 1st, 2d, and 3d; North Springfield, Vt., evening of 3th, and Sunday.

Bro. S. W. Bishop will preach at Conway, 25th (at the house of Bro. Rice); Ashfield, 26th; Plainfield, 27th, and remain over Sunday; Savoy (where Bro. Meekins' may appoint), Jan. 1st; Cheshire, 5th, and continue over Sunday. The evening meetings at 6 P.M.

Bro. Hale may be expected to preach in Lunenburg, Sunday, 23d; Fitchburg, Tuesday evening, 24th; Ashburnham, Friday evening, 25th.

Bro. Jonathan Wilson will preach at Providence the fourth Sabbath in December; Russell Baptist meeting house the fifth; Hartford, Ct., the first in Jan.

Bro. J. W. Britton will preach in Three Rivers the fourth Sunday in Dec.

Bro. C. R. Griggs will preach in Athol Sabbath, Dec. 30th.

MEETINGS.

MISSION OF BEN. E. BURNHAM AND L. H. SHEPHERD TO CANADA.—Providence permitting, there will be a conference in *Derby Line*, beginning on Wednesday evening, second week in January, and continue each day over the Sabbath.

Also in *Waterloo*, beginning on Wednesday evening, third week in January, and continue over the Sabbath. Brethren in Waterloo will do all they can to accommodate friends from a distance, excepting the keeping of horses, though this may be had at the hotel on reasonable terms. The remaining meetings of the mission will be announced hereafter. The sustaining of these meetings will require the co-operation of all interested in them. R. HUTCHINSON.

Bro. H. Plummer and I. R. Gates will hold conferences as follows: Meredith Neck, from the 24th to the 27th.

Holdersness, from the 28th to the 30th.

Tullonborough, Jan. 2d, and continue over the Sabbath.

Will the brethren please make arrangements? Bro. Plummer will have a supply of Harps, &c.

Providence permitting, a conference will be held in Cambridge Centre, Vt., commencing Thursday evening, Jan. 3d, and continue over the Sabbath. Brethren and friends are cordially invited. Let us rally to the aid of the cause. Bro. D. T. Taylor, Jr., is expected to attend.

A conference will be held in Basti, N. Y., Friday, Dec. 28th, and continue a few days. Bro. Wendell and Gardner are expected to be present. The meeting is to be held in the new house of worship, which is expected to be finished by that time. L. F. JUDSON.

I will attend a conference in Sutton, N. H., January 10th, at 10 A.M., to continue over Sunday. The brethren may arrange accordingly. Bro. Sherwin is expected to visit Canada East in February next. J. CUMMINGS.

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Receipts for the Week ending Dec. 19.

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ADVENT



HERALD

Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, DECEMBER 29, 1849.

No. 22. WHOLE No. 452.

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The Believer's Portion.

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4:17.

Forever with the Lord! O, can it be
That this bright promise is for child of earth?
That for the sons of frail mortality
Is given this heritage of priceless worth?

Forever with the Lord! Then to thy heart,
Believer, take this star of hope to cheer
And guide thy steps, whenever in life thy path
Is dark with woes, and all around is drear.

Forever with the Lord! Let this sure word
Be a glad note, to quicken into life
Those dead in sin, whose spirits have not heard
Their Saviour's call to join the Christian strife.

Forever with the Lord! Soon shall the light
Of the eternal day in splendor dawn;
Then let us cast away the works of night,
And take God's armor ere that night be gone.

Forever with the Lord! Then, at the last,
We which remain shall meet him in the air!
The care, the grief, the joy of earth all past—
With his redeemed the bliss of heaven to share.

Forever with the Lord! Ages shall roll
Onward in ceaseless flow, yet still with Him
We shall abide—best portion of the soul!
Equal to that of brightest seraphim!

Banner of the Cross.

The Last Days of Rome.

BY A. HALE.

FOURTH SKETCH.

WE have seen that this Franco-Italian organization had power to give life to the new European system—the "indirect empire," as Rotteck terms it. The prophecy asserts that this image of the old system should then "speak," and demand homage for itself on pain of death. The facts of history are in exact harmony with the prophecy.—To be killed politically, or symbolically, is to be deprived of authority; to be brought into subjection by force or conquest. A brief reference to the history of the new European system, and of the relation of the different states of Europe to that system, will be sufficient to show the fulfilment. The design of the Continental System, in its origin, was "to force England into a lasting peace with France."—*Enc. Am.* It was conceived immediately after the rupture of the peace of Amiens, in 1803. At the proclamation of the empire, in 1804, England, Sweden, and Russia, only, refused to acknowledge Napoleon. In 1805 a treaty was formed between Russia and England, by which they agreed to use the most effective measures to form a general coalition against France. An army of five hundred thousand men was to be raised; and England engaged to furnish her part of the troops, and to pay one million two hundred and fifty thousand pounds sterling annually, for every one hundred thousand men furnished by her allies.—*Enc. Am.* The coalition consisted of Sweden, Russia, Austria, and England. A large portion of Europe, while several important states were neutral, was on the side of France, ready with their forces to kill "as many as would not" honor the new system—the image created by the power of Napoleon. The blow was struck at Austria; and the battle of Austerlitz ended the coalition. Besides the immense numbers killed in battle, Austria lost her finest provinces, three millions of her subjects, and was compelled to submit to a treaty "which broke decisively her power, and gave the continent into the hands of France."—*Rotteck.*

In 1809 another coalition was formed between Austria and England against France. Within a month after the war began Napoleon entered Vienna, the capital of Austria; and the battle of Wagram, fought July 5th and 6th, was followed by a treaty, in which Austria lost

ten thousand square miles of territory, making in all she had lost forty-two thousand, and three million five hundred thousand of her population. She then acceded, without reserve, to the Continental system.

Now, this was not the work of France alone; nor of France and Italy—the two-horned beast, as we view it: it was, as the prophecy here expressly asserts, the work of the image—the new system. It causes that as many as will not worship the image shall be killed. All the powers that had acceded to the new system rallied against Austria. "For it was not only the power of the great empire, before which the strongest coalitions had sunk into dust, that now fell upon Austria all alone; not only were ranged against this empire the vassal-states of France, Italy, and Holland, and with particular zeal the kings and princes of the confederation of the Rhine; not only did the angry for ancient wrongs, brandish his sword, but also even the pacific Denmark raised her arm for the cause of Napoleon, and even the powerful emperor of Russia, formerly the ally of Austria against France."—*Rotteck*, vol. 4, p. 207.

It was by this masterly policy, precisely like what had been practised under the old system for the interest of Rome, that the whole circle of the nations on the continent of Europe were made to keep each other in subjection to the new system. They must honor the image, or be killed.

When the first blow, just now referred to, was struck at Austria, Naples forgot her treaties with France, and opened her ports to England. Two armies were sent by Napoleon against her. The royal family fled to Palermo. And the decree went forth, "The royal house of Naples has ceased to reign!"

In the autumn of 1806 Prussia united with Sweden, Russia, and England, against France. "The battle of Jena overthrew Prussia. Modern history has not seen a defeat so total, so irremediable."—*Rotteck.* Prussia lost half her territory; more than four millions of her subjects; and was made to pay one hundred and twenty millions of francs as a contribution to the victor; and support 150,000 French soldiers. Eleven princes were added to the Confederation of the Rhine. The battle of Marengo, (June 14th, 1807,) was immediately followed by the peace of Tilsit, which brought Russia, with Prussia, to accede to the new system. The Duke of Brunswick, beaten and wounded in battle, fled from his conquerors, and the decree, "The house of Brunswick has ceased to reign," pronounced him politically dead.

Portugal dared to open her ports to England; a French and Spanish army was sent there under Junot; the royal family embarked for Brazil; and a similar decree informed the world that "The royal house of Braganza had ceased to reign!" All this was done by the adherents of the new system. Southern Germany furnished the gold and troops to beat Russia; to dismember and humble Prussia, and bring all the northern states of Germany into the new confederation. Russia brought Sweden to submit. "Denmark yielded with a ready compliance."—*Alison.*

This immense combination at last became so vast and threatening, that its own supporters became alarmed. The numbers "killed" by the triumphant image of the beast must be reckoned by hundreds of thousands. "England alone continued the war by sea, and now by land also, upon the Pyrenean peninsula; and Russia began at last to rise against the world-empire which approached nearer and nearer her frontiers."—*Rotteck.* But even then, if only the usual modes of warfare had

been adopted; and if the powers of nature had not also aided the Russians, it is doubtful if Russia had not also been completely broken. "But against the superior, daily swelling power of France, Russia could find her salvation only in a Scythian system of defence. To avoid pitched battles, to retreat into the vast deserts, to harass the enemy by petty warfare, destruction of cities, villages, and magazines, in order to make his destruction, by inevitable distress and the power of nature, more certain the farther he advanced; this was the plan of the Russian generals, which, if nature actually allied herself with them, and if the bold enemy presumptuously defied her terrors, promised them certainly victory at last.

"Their expectation was not deceived."—*Rotteck*, vol. 4, pp. 221-2.

The vast magnitude and immense power of the new European combination, with the matchless policy which created it, the earthly splendor it exhibited, and the idolatrous homage paid to it, in the person of its highest representative, by the whole Roman world—"them that dwell on the earth"—may be seen by the following extract from Alison:—

"Since the fall of the Roman empire, no monarch had ever attained the commanding station which Napoleon occupied at the commencement of the Russian war. The influence of Charlemagne extended over a smaller surface, and embraced only barbarous states: the hordes of Timour were hardly as numerous, and incomparably inferior in discipline and equipment. Even the myriads of Attila or Genghis Kahn exhibited no such combination of the muniments of war, and foreboded no such permanent subjection of the liberties of mankind. From the shores of the Baltic to the mountains of Calabria, from the sands of Bordeaux to the forests of the Vistula, the whole forces of Europe were marshalled at his will; the accumulated wealth of ages was turned to the support of one gigantic power; and the military prowess, which centuries of glory had fostered in the rival states, combined under the banners of one victorious leader.

"The acknowledged supremacy of his genius had extinguished the jealousies even of the armies who had suffered most in his career. The Austrians and Italians, the Prussians and Bavarians, marched in the same ranks with the French and the Poles. The partition of Poland, the humiliation of Prussia, the conquest of Austria, were for a time forgotten: the conquerors of Marengo, Austerlitz, and Jena, were to be seen side by side with the vanquished in these disastrous combats. However much the sense of humiliation might oppress the governments, or the recollection of recent wrongs rankle in the minds of the people he had vanquished, the necessity of present submission was felt by all: one only passion, the desire of conquest, animated the varied bands who followed his standard; one only career, that of military glory, remained to the youth in the realms he had subdued.

"Napoleon left Paris on the 9th of May (1812): the empress Marie Louise accompanied him to Dresden. The whole sovereigns of Germany were there assembled, including the emperor Francis and the king of Prussia. The empress had left Germany as a sacrifice to the interests of her country: she returned beside the conqueror of the world, surrounded by the pomp of more than imperial splendor. The theatres of Paris had been transferred to Dresden; the assembled courts of Europe there awaited her approach; the oldest potentates yielded to the ascendant of her youthful diadem. During the magnificent series of pageants which followed her arrival, flattery exhausted its talent, and luxury its magnificence;

and the pride of the Cæsars was forgotten in the glory of one who had risen upon the ruins of their antiquated splendor. No adequate conception can be formed of the astonishing power and grandeur of Napoleon, but by those who witnessed his residence on this occasion at Dresden. The emperor occupied the principal apartments of the palace; his numerous suite were accommodated around; the august guests of the king of Saxony all looked to him as the centre of attraction. Four kings were frequently to be seen waiting in his ante-chamber; queens were the maids of honor to Marie Louise. With more than Eastern magnificence he distributed diamonds, snuff-boxes, and crosses among the innumerable crowd of princes, ministers, dukes, and courtiers, who thronged, with Oriental servility, around his steps; whenever he appeared in public, nothing was to be heard but praises of his grandeur and magnificence. The vast crowd of strangers, the superb equipages which thronged the streets, the brilliant guards which were stationed in all the principal parts of the city, the constant arrival and departure of couriers from or towards every part of Europe, all announced the king of kings, who was now elevated to the highest pinnacle of earthly grandeur."—*Hist. of Europe*, vol. 3, pp. 540, 543.

The remaining items of the sketch of this two-horned beast are given in vs. 16 and 17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This prediction is of the most remarkable character. What we regard as the fulfilment was quite as remarkable. It is not uncommon that commercial intercourse should be interrupted on a limited scale, as to the articles prohibited; or, as the result of religious bigotry and intolerance; as the Jews had no dealings with the Samaritans. But this strikes at all traffic; it is on the widest scale; and an established public test is instituted to carry into effect the general commercial interdiction. Nothing can be found that answers so perfectly to the prophecy as the "Continental System;" which it was the object of all the plans, alliances, treaties, and wars of Napoleon to establish, after his accession to power. Its design was to exclude England from all traffic with the world, or with Europe, on account of her determined opposition to the innovations of France upon the old system, effected by the revolution. Finding it impossible, or at least thwarted by Providence in his attempt to cross the British Channel, with his army of a hundred and fifty thousand men assembled on the coast for that purpose, Napoleon turned "to combat England by the long and sinuous route of the continent."—*Thiers.* England was to be excluded from all commerce with the world directly, by her own vast fleet of shipping, or indirectly by the vessels of any other nations.

The first of the decrees which were put forth to carry out this purpose was dated at Berlin, the capital of Prussia, in November, 1806. The decree declares England to be in a state of blockade; all commerce with her or her subjects is interdicted; all English subjects are to be regarded as prisoners, and their property a lawful prize; not one of their ships, nor those of any other nation not at war with her, or bearing her manufactures, is to be allowed to enter any continental port. The Admiralty Court at Paris is to decide all the disputes arising out of the decree in the empire; and "our court of justice at Milan" all disputes "in our kingdom of Italy." The second decree was issued from Milan in December, 1807. It repeated the provisions of the

Berlin decree; but was more stringent against all traffic with England. The decree of Fontainebleau, October, 1811, ordered all goods of English manufacture found on the continent to be burnt. "Thus all peaceable commerce was annihilated," says Rotteck.

All the ports of continental Europe, from the Baltic on the west to the Adriatic on the south, were closed to the manufactures and produce of England and her colonies. Property to the amount of millions of francs belonging to Americans, and that of other nations not at war with England, was "confiscated" under these decrees. No family ties, personal friendships, or sacred dignities were considered as weighing a feather, in opposition to this project to crush England—the only representative of the old system which had the ability to keep the field.

The people of Holland had been accustomed to traffic extensively with England, and it was extremely difficult fully to put an end to it.—Louis Bonaparte overlooked the violation of the laws of the empire, which forbade to "buy or sell" with England. Napoleon first remonstrated with Louis, and as this did not put an end to it, Louis was charged with being "more a Dutchman than a Frenchman," and compelled to give up his crown, in 1810. Holland was then made a province of the empire. The complaint of Napoleon's enemies, and their attempts to stigmatize his character as marked with littleness, only shows how literally the prophecy was fulfilled. Hence Alison speaks of his "shooting in the maritime departments wretched shop-keepers who smuggled a pound of sugar."—*Hist. of Europe*, v. 4, p. 90. It is also a pretty well known fact, that some of our "merchant princes" amassed their wealth by their success in this illicit traffic. In the nature of the case, articles of English manufacture or produce would be very high in Europe, and very low in England, so that a successful voyage must afford an immense profit. Coffee, for instance, a favorite beverage with the Dutch, could be bought at that time for six cents a pound in the British West Indies, and would command a dollar in Holland. The writer could name American merchants, who became immensely rich, it is said, by trading in this article.

The Pope, too, connived at this trade with the English by the Romans. Napoleon remonstrated in the sternest mode. The Pope had the impudence to quote in justification of himself a text which his predecessors appeared never to have remembered, "If thine enemy hunger, feed him; if he thirst, give him drink." The forbidden traffic was continued, and the Pope was seized in the Castle of St. Angelo, and borne off to France. The remaining "States of the Church" were made a French province; and Rome became the second city in the empire, in 1809.

Leaving other facts which might be cited in abundance from Europe, we may refer to those which show that the United States submitted to receive the mark of subjection to, or alliance with, this image of the old system. After our country had suffered, in the confiscation of property, to the amount of millions of francs, by the Berlin and Milan decrees, it is more than probable that our government agreed to make war with England, in case France would engage to refund what our merchants had lost. This is the ground of the "French claims" which are yet hardly closed up. We are told that one source of encouragement to Napoleon and his confederates, when about to enter on the Russian campaign, was this: "he was confident of a declaration of war against England by the United States."—*Enc. Amer.* Alison speaks thus of the matter: "And thus had America, the greatest Republic in existence, and which had ever reclaimed its attachment to the cause of freedom in all nations, the disgrace of going to war with great Britain, then the last refuge of liberty in the civilized world, when their only ground of complaint against it had been removed; and of allying their arms to France, at that very moment commencing its unjust crusade against Russia, and straining every nerve to crush in the Old World the last vestige of continental independence."—*Hist. of Europe*, vol. 4, p. 456. This fact it was that constituted a chief element in the party politics of the country at the time, as the following extracts will show:

"On the subject of any French connexion we have made up our minds. We will in no event assist in uniting the Republic of America with the military despotism of France. We will have no connexion with her principles or her power. If her armed troops, under whatever name or character, should come here, we

will regard them as enemies."—*Mem. from Rock., in N. H.*, 15th September, 1812.

"We are constrained to consider the determination to persist in the war, after official notice of the revocation of the British order in council had been received, as a proof that it was undertaken on motives entirely distinct from those hitherto avowed; and we contemplate with abhorrence the possibility even of an alliance with the present emperor of France, every action of whose life has demonstrated that the attainment, by any means, of universal empire, and the consequent extinction of every vestige of freedom, are the sole objects of his incessant, unbounded, and remorseless ambition."—*Resolutions of Thirty-four Cities and Counties of the State of New York, adopted at a meeting held at Albany, 17th and 18th September, 1812.*—*Al. Hist. Europe*, vol. 4, pp. 457-8.

These are the facts we believe the prophecy refers to. They can be added to by the reader almost indefinitely. 1. The power supposed to be symbolized by the two-horned rises "out of the earth"—the Roman world. 2. It has two governments under one head; and only two, though all the nations of the continent were in its power. 3. It exercised all the power of the first beast. 4. It caused all to worship, or honor the first beast. 5. It did great wonders, and deceived them that dwelt on the earth. 6. It commanded them to make an image to the first beast. 7. It had power to give life to that image; that it should speak, and cause that as many as would not worship the image should be killed. 8. It forbade all to buy or sell, save those who signified their regard for its favor, or submission to its authority. The period of its almost undisputed power has ended, as the prophecies referred to show us it must be: for the first beast was to reign to the end. The part to be performed by the worshippers of these great systems, as brought to view in other portions, remain to be considered.

On "the number of the beast," on which so much has been written, only to make a burlesque of the whole subject, the writer has nothing in particular to say. It does not, however, seem to be probable, that it is "the first beast," whose number is to be counted, but the two-horned beast. Wherever the first beast is referred to, in this prophetic sketch, after his history is given, the reference is emphatically marked: "the first beast"—"the beast that had a wound," &c. In the original there is nothing to distinguish them. The first is "θηριον," *therion*, "a beast"—13:1. The second is "αλλο θηριον," *allo therion*,—"another beast"—v. 11. Either of them might be referred to as the beast. But the second is the one spoken of, at length, immediately before what is said of "his number." If any one has the curiosity to know whether the number, as usually applied, corresponds with this interpretation, they are referred to the "Advent Herald," vol. 12, No. 11.

Dr. Cox's Discourse.

(Continued from our last.)

With respect to that happy era that is before us, we state—1. That they greatly err, in our conviction growing continually stronger, who deny or disparage the truth, that this prosperous condition of the church on earth, is to be referred to no other dispensation of the grace of God, than the present, the Christian dispensation. [Note 1.]

Commencing with the mission of the Spirit on the day of pentecost, that dispensation, called expressly "the ministration of the Spirit," is to continue to the end of the world.—[Note 2.] The millennial glory is only the meridian of its day, not another day. [Note 3.] A change of dispensation is properly a change of the instituted manner, order, and duties, of divine worship on the earth, to which the devout conformity of all men is obligated and due. Such a change occurred, and shook earth and heaven, "once more," when the Mosaic was superseded by the Christian dispensation. But this, in comparison, is not to be shaken or removed. In it we, and all the elect of God to the end of time, are to be educated for heaven. "Wherefore we, receiving a kingdom which cannot be moved, let us have," let us hold fast, or apprehend and firmly grasp, "grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire." [Note 4.] It is in this dispensation, to which all previous ones were tributary, that our Lord Jesus Christ, our blessed Saviour, all accomplished and all accomplishing, is to consummate together his

glory and his work. [Note 5.] There is no subsequent dispensation for the church, except that of eternity and glory in heaven. [Note 6.] "He that descended," to the nadir of his humiliation, "is the same also that ascended" to the zenith of his exaltation, culminating forever, "up far above all heavens;" and for what end? plainly that he might perfectate his church and ultimate the success of his cause, and consummate the glory of his eternal enterprise—"that he might fill all things," *αυτο πληρωση*, that he might fulfil, perform, accomplish all things; "that in the dispensation of the fulness of times," that is, in the Christian dispensation, [Note 7.] "he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will." The idea here, as the chief word, *αυτο πληρωσει*, is plainly military; that he might reduce under one grand command, or captaincy, or generalissimoship, in Christ, all related or congenial elements, celestial and terrestrial, angelic and human, as his great army of light and glory, combined and united forever in him. Here indeed we have neither time nor place, for extensive argument against opposing theories.—[Note 8.] Some of them we view as equally specious, and erroneous, and noxious to the interests of the missionary cause. Hence we say of them the following four things; [Note 9]

1. Their advocates seem to us to interpret Scripture on principles either partial, or puerile, or false. [Note 10.]

The plain should govern the doubtful, the lucid control the obscure, the didactic interpret the allegorical, and great known principles rule against those hypothetical and visionary; general views and analogies well ascertained, taking the lead against those that are private, empirical, and short-witted; as, with honest and simple-hearted men, it is both custom and nature to do. [Note 11.] Instead of this, their plan seems rather the reverse, than the identity, of the right. To interpret the Word of God on no principles, or on those mainly conjectural, or certainly mistaken, or plainly false, seems to be the prestige or the preference that besets this class of interpreters—we mean all those who expect or believe ANOTHER DISPENSATION OF THE GRACE OF GOD, ulterior to the Christian, in this world. [Note 12.] We condemn them all by this criterion, as very faulty and unsafe, in these great matters of the kingdom. Compare 1 Cor. 10:11; Eph. 1:10, 22, 23; 4:10; Heb. 9:26-28; 12:26, 27; 1 John 2:7, 8, 18. [Note 13.]

2. Their views, especially some of them, would perfectly revolutionize the nature and relations of true religion.

A temporal dynasty, with Christ regnant in human form at Jerusalem; trumpets, bugles, and military music sounding near his awful pretorium: oriental grandeur, and magnificence, and state, outpeering the glory of Solomon, as it surrounds Solomon's greater Son and Lord, in the same ancient and holy metropolis;—the sword puissant, in his realm, more than the pen, the press, or the pulpit; and Prince Messiah, dashing, with his war-club, all his enemies to the earth, papacy, islam, idolatry, infidelity, and error; putting in the fore-front scenery of his throne the ocular glare of his omnipotence; superseding faith by sight, and love by consternation, and hope by absorbing the future into the revelations of the present; with countless other normal and judaizing inventions or implications of their pious day-dreams, show us truly another Gospel, another Saviour, another kingdom of heaven. [Note 14.]

Such views are—to say the least—just as sensuous, quite as unspiritual, about as materializing, and obviously as dissimilar and inferior, to the appropriate moral glory of the Gospel, revealed from heaven and prehensible by faith, as are the abhorred contrivances and the silly pageantry of Puseyism, or its sire Popery, or even its sire gentilism itself: and these three we consider as having much of a common origin and character; the best of them as a beathenizing caricature of the Christianity of God; and there needs another Bible, or possibly much more than this, to commend it to our confidence. [Note 15.]

For one, I incline not to believe in the restoration of the Jews to the land of their fathers; but only to their fathers' faith, and hope, and inheritance, by sound conversion to Christ. [Note 16.] The declarations of the New Testament ought to interpret, modify, and control, the figures, the analogies, and the abound-

ing poetic hyperboles, in the Old. [Note 17.] In the New, there exists not a syllable, known to me, that imports mainly anything more than this—their spiritual conversion to God, and their exalted usefulness in the manifold influences and ministrations that are to convert the world. They will then read Moses with a correct spiritual intelligence, the veil being removed from their heart. "For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." They will begin to understand a spiritual "Jerusalem, which is above, which is free, which is the mother of us all." The visioned Apocalypse that charmed the soul of John in Patmos, will by faith be theirs—"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." [Note 18.]—(To be continued.)

Note 1.—Well, you give the proof. When God speaks, we listen with profound reverence.

Note 2.—Truth, so far.

Note 3.—Here we join issue: Dr. Cox affirms—we deny. On him rests the burden of proof. PETER affirms that after "the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat, . . . we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness"—literally, righteous persons.—2 Pet. 3:12, 13.

Note 4.—We will quote the preceding text: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:27.

The things which *can* be shaken are removed: the kingdom cannot be shaken, and will therefore remain—not be subject to a removal to another sphere.

Note 5.—This is true; and he accomplishes his work here when he is revealed "from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST."—2 Thess. 1:7, 8.

Note 6.—Your text affirms that the kingdom is to be "an everlasting kingdom," "under the whole heaven." Believest thou this?

Note 7.—That is, at its termination.

Note 8.—Why beg the question, without argument?

Note 9.—Are they noxious to the teachings of inspiration?—should be the question; and not, Are they noxious to our scheme?

Note 10.—This is the view we are driven to take of the Post-millennialists.

Note 11.—This is good reasoning. But which is the well-ascertained? and which the doubtful? The Doctor seems in his practice to reverse his own rule.

Note 12.—And we mean this of those who place the conversion of the world in the *very place* where God has placed the blessed hope of the glorious appearing of the great God and our Saviour JESUS CHRIST.

Note 13.—Do you consider these texts to substantiate the spiritual reign? What, then, pray tell us, are the inferential?

Note 14.—As we hold no view of this kind, we leave it for those, if any there are, to defend it, who do recognize it.

Note 15.—Why attack a view that does not exist? That is a mere man of straw, which cannot possibly stand alone, and reflects no kind of honor on the one who set it up for the credit of knocking it over.

Note 16.—The Jews we regard, in this respect, on a level with all other nations.

Note 17.—A sound conclusion.

Note 18.—It will belong in common to them and to all the seed of ABRAHAM—constituted such by being CHRIST'S. But this comes down from God out of heaven after the first heaven and the first earth have passed away. See Rev. 21:1.

Singular Revelations.

For some time the Rochester and other papers in western New York have made occasional references to mysterious noises, that were producing considerable excitement in that quarter: and the following grave history of the affair was published in the *Tribune*, by which it would appear that intelligent and prominent citizens have thought it worthy of serious attention. The case furnishes another illustration of the effect of mystery on the human mind, on which account alone we copy it.

Knowing that the public mind, in various locations in Western New York, has been somewhat agitated on account of certain sounds, called by some "mysterious," we shall offer no apology for making the following plain statement of facts in regard to our knowledge of the matter.

The sounds were first heard about two years since, and have not yet ceased, but seem to be spreading from one place to another, and gradually claiming the attention of the public mind. When first heard, they were manifested by a simple hollow sounding rap upon the floor of a house. This rapping was continued every night, for a long time, and finally commenced in the day-time. It was at first entirely unintelligible to the inhabitants of the house.

At length a little girl said, "Now do as I do," and snapped her finger three times. She was answered by three raps. On repeating it, she found that it invariably repeated the number she made herself. Another person said, "Now count ten," and it was done. "Now count the age of" — (one of the children.) It was done correctly. Another was tried with like success. As it began to display signs of intelligence, the family became alarmed, and the females all left the house at night. The neighbors were called in, but there was no cessation of the sounds. The excitement became intense, and at one time, it is said, nearly or quite three hundred persons assembled to discover from whence the sounds proceeded. The house was thoroughly examined from garret to cellar, but, while the sounds continued, no one ever discovered the operator. At length it was discovered that every time a question was put that required an affirmative, a rap was heard; for a negative, no sound.

The question was put, "Are you a spirit?" The answer was by rapping—three raps. By this means they found that it purported to be the spirit of a man. Many expedients were resorted to by which to find out the name of the man whose spirit was making these manifestations. At length a stranger asked, "If I will call the Alphabet, beginning with A, will you rap when I come to the first letter of his name?" The answer was affirmative. He then commenced, "A, B, C,"—when he came to C, there was a rap. Again he went on, and it rapped at H, and in that way he spelled out the name of Charles Rasme. As before stated, these sounds have, from that time, been heard in various families in that place and the cities of Auburn and Rochester, and in various places in the country. Although confined to this rapping sound, the mode of communication has gradually improved, so that many very curious and astonishing sentences have been spelled by the use of the Alphabet. It no longer purports to be the spirit of one man, or person, but when an individual makes the inquiry, "Who is it that wishes to communicate with me?" they will generally get the name of some friend or relative—a mother, father, sister, or brother, who has passed from visible existence. Many persons have made the trial, and have had names spelled out to them of their friends, unknown to any person present. Strangers have tried the experiment, and had their names spelled out before any person present knew it, or where they came from.

In each family where the sounds appear, there seems to be some one or two, whose presence is necessary to insure communications freely. Generally we find that these persons are susceptible to magnetic influences and clairvoyant, although we have heard it where there were none that had ever been magnetized, or were known to be clairvoyant. In the family of Mr. Granger, of Rochester, a citizen well known there, the communications could be had with any two of the family previous to any of them being placed under the magnetic influence, but after a daughter was magnetized and become clairvoyant, no communication could be had without her presence. No person had ever been magnetized in the family where it first appeared.

We first became acquainted with these manifestations about one year since, and we have taken every opportunity to discover, if possible, what it is. We have become convinced that these three facts there is no disputing, viz.—the sounds, the intelligence, and the absence of any collusion or deception in the matter.

Some two weeks since, we were in company with some persons who were getting communications from this invisible communicator, when a message was spelled out to us to the import that the matter should be made more public—that the time had arrived for the people to investigate the whole affair—that it was a thing which will ultimately become known to all men, and that we should immediately take measures to have it investigated. The directions were then minutely given by these spirits, as they purport to be, and which we are willing to believe are, until we have as much proof to the contrary as it required to bring us to this conclusion. These directions will appear in the following history, as they were fully and strictly followed. The great object was to start investigation, and clear those who had been hearing it for the last two years from the imputation of fraud and deception.

Accordingly, on the evening of Nov. 14th, a lecture was delivered in Corinthian Hall in the City of Rochester, and a full history of the rise and progress of these strange manifestations given. During the relation of these facts, the sounds were distinctly heard by the persons in the hall.

After the lecture, a committee was chosen by the audience, composed of the following persons: A. J. Combs, Daniel Marsh, Nathaniel Clark, Esq., A. Judson, and Edwin Jones.

On the following evening the committee reported in substance as follows:—That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for the investigation—that the sound on the floor near where the two ladies stood was heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them—that a number of questions were asked, which were answered not altogether right nor altogether wrong—that in the afternoon they went to the house of a private citizen, and while there the sounds were heard on the outside, apparently, of the front door, after they had entered, and on the door of a closet. By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved, there was a distinct jar on the floor. On the pavement and on the ground the same sound was heard—a kind of double rap, as if a stroke and a rebound were distinguishable. When the ladies were separated at a distance, no sound was heard; but when a third person was interposed between them, the sounds were heard. The ladies seemed ready to give every opportunity to the committee to investigate the cause fully, and would submit to a thorough investigation by a committee of ladies if desired. They all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be done.

After this report and some discussion on the subject, the audience selected another committee, composed of the following persons: Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Leroy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and on the door—that the ladies were placed in different positions, and, like the other committee, they were wholly unable to tell from what the sound proceeded, or how it was made—that Dr. Langworthy made observations with a stethoscope to ascertain whether there was any movement of the lungs, and found not the least difference when the sounds were made—and that there was no kind of probability or possibility of their being made by ventriloquism, as some had supposed, and they could not have been made by machinery.

Again, after this report, another committee was formed, from persons who had opposed in the meeting all pretensions to there being anything but a trick. This committee was composed of D. E. P. Langworthy, Dr. J. Gales, Wm. Fitzhugh, Esq., W. L. Burtis, and L. Kenyon. This committee met at the rooms of Dr. Gates at the Rochester House, and appointed a committee of ladies, who took the

young women into a room, disrobed them, and examined their persons and clothing, to be sure that there were no fixtures about them that could produce the sounds. When satisfied on this point, the Committee of ladies tried some other experiments, and gave the young ladies the following certificate:—

"When they were standing on pillows with a handkerchief tied round the bottom of their dress, tight to the ankles, we all heard the rapping on the wall and floor distinctly. (Signed)

"MRS. STONE, MRS. J. GATES,
"MISS M. P. LAWRENCE."

In the evening, the Committee, through their Chairman, Dr. Langworthy, made a very full report of their examination during the day.—They reported that they had excluded all friends of the two ladies from the Committee room, and had the examination only in presence of the Committee of gentlemen, and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large feather pillows, without shoes, and in various other positions, both on the floor and on the wall,—that a number of questions were asked which, when answered, were generally correct. Each member of the Committee reported separately, agreeing with, and corroborating, the first statements.

Thus, by three days of the strictest scrutiny by means of intelligence, candor, and science, were the persons in whose presence these sounds are heard, acquitted of all fraud.

On Friday evening, after the lecture, three of the Committee (viz., Hon. A. P. Hascall, D. C. McCallum, and Wm. Fisher,) repaired to the house of a citizen, and pursued their investigations still farther. There were nearly a score of persons present. The members of the Committee wrote many questions on paper, which no person present knew the purport of, and they were answered correctly. At times they would ask *mentally*, and would receive the answers with equal correctness, and they were fully satisfied that there was *something* present manifesting an intelligence beyond the persons *visible*.

One of the Committee tried the experiment of standing the ladies on glass, and failed to get any sounds; but the same was subsequently tried in presence of a large number of persons, and the sounds were as loud and distinct as before, on the floor as usual.

Such are the facts, so far as the public proceedings are concerned, (which is but a small part of these strange occurrences,) with the Committee's reports greatly condensed.

Thus the matter stands at present; and whether it is only a remarkable phenomena which will pass away with the present generation, or with the persons who seem now to be the medium of this extraordinary communication; or whether it be the commencement of a new era of spiritual influx into the world; it is certainly something worthy the attention of men of candor and philosophy.

E. W. CAPRON, Auburn.

GEORGE WILLETS, Rochester.

Rochester (N. Y.), Nov. 22d, 1849.

Gog and Magog.

The Rabbi Carillon has recently delivered in the Reformed Synagogue in Spanish-town, Jamaica, a discourse wherein he applies the term Gog and Magog to Russia and the Autocrat. A Jew of the nineteenth century explaining the prophecies of Isaiah or Ezekiel, awakens many interesting thoughts. But we lament to see the power of his unbelief, which denies the claims of Jesus of Nazareth and the New Testament, and which must disqualify him for interpreting the prophecies that embrace in their field of vision, the present dispensation. Our readers may be interested in the display of learning and ingenuity here made by the Rabbi. We do not endorse for the soundness of his views. He says:—

"It cannot be questioned that the prophecy of Ezekiel is against the last enemies of the Jews. But the present state of public sentiment, as well as the constitution of all the other European powers, forbid the belief that they will ever again persecute the Jews. Gog-Magog is represented to us as a man whose ambition aims at the conquest of the entire world. Russia alone, of all the nations of the earth, has the disposition to attempt this, or the means of undertaking it with any prospect of success. And it is remarkable that a prophecy is quite current in Russia, the origin of which is unknown, assigning to that empire the ultimate dominion of the earth." This prophecy is, probably, in part, both the cause and the effect of an ambitious desire, which betrays it

self in all the political and military movements of that huge empire.

"In the tenth chapter of Genesis," says this Rabbi, "we find the sons of Japhet to be Gomer, Magog, Madai, Javan, Tubal, Meschech, and Tiras; and the sons of Gomer are Ashkenaz, Riphath, and Togarmah. From them come the Japhetic nations, viz.: the Chinese, the Tartars, the Greeks, the Persians, the Northern Germans, the Muscovites, and the other Slavonic tribes; and these very nations Ezekiel mentions as being incorporated with the empire of Gog, or tributary to it. In chap. 33 he says: 'Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, (chief prince, in the English version,) Meschech and Tubal.' The general name of the country, employed by the Scriptures, is Magog, and that of its princes, Gog; but the country itself is divided into three principalities: Rosh, Meschech, and Tubal. The prophet afterwards declares, that this prince shall bring a mighty army composed of different nations, whose names are the same as those mentioned in Genesis as the descendants of Japhet and Gomer; and the greater part of these nations, the subjects or allies of the prince of Rosh, Meschech, and Tubal, are described as coming from the North." The name of Rosh our Hebrews will recognize as that which the English version renders "prince." The Rabbi, however, is sustained by the Septuagint, De Wette, and Rosenmuller, in making it a proper name. This name is not found among the sons of Japhet. "But we know," says the Rabbi, "that the first Czar of great Muscovy was called *Rush*, and that from him the empire takes its present name. We know, too, that in the early times, Russia was divided into three independent states: Russia proper; or, according to some authors, European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia.—These three states were finally re-united under the general name of Russia, and they enslaved many of the Tartar and Slavonic tribes.—Even Persia may be regarded as a dependent on Russia. Now the emperor of these three states, united, Rushy, Moschovy, and Tobolsky, (for that is the true pronunciation,) and of the tributary, or dependent countries, is called Gog; and his empire Magog. It is very probable that this name has been given to the state, because the population is chiefly descended from Magog; and Gog seems to be an abbreviation of Magog, applied to the chiefs of that empire.

"The Scriptures also mention specifically the names of the three states of which this empire is composed. 'Son of man, set thy face toward Gog, of the country of Magog, the prince of Rosh, Meschech, and Tubal.' Rosh is Russia; Meschech, Muscovy; and Tubal, Tobolsk. Another striking circumstance is, that no other country is composed of so many different nations but Russia. It is also said, that these different nations, who are to march under the Russian standard, will be armed with ancient armor, shields, bows, arrows, javelins, and lances. Now, we know that, notwithstanding the immense extent of the Russian empire, it can bring into the field only five hundred thousand men, who have been trained to the use of modern arms; and that the greater part of its troops use the hand-missiles of ancient warfare. Thus, in this light also, the prophecy may be applied to Russia. It is also predicted, that the innumerable army of Gog shall be rent by intestine divisions. The prophecy is eminently applicable to Russia, for it is almost certain Russia, once plunged into a universal war, will see Poland and other oppressed people, spring up at the first reverse of fortune, to cast off the galling yoke.

"It is thus almost proved that Russia is the land of Magog, and that Nicholas, or one of his successors, is the Gog announced by the prophet, and that there is ground for presuming that the last days are not far distant. We should therefore be on our guard, and pray fervently not to be overtaken by these events as by a thief in the night."—Chris. Ad. and Wit.

HEART-SEARCHINGS.—Inquire well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biassed and turned to with oftener and deepest delight? Canst thou say, It is to God?—that thy heart hath got that retreat, and is inured to that—is frequently there throughout the day—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it be at Him;—and

there rejoices in His love, sits down under His shadow, content and happy that others should share and rule the world as they please; that thou dost not envy them, with all their gay hopes and gay prospects; yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, dost account thyself richer in thy simple hope than the richest man on earth in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him.—*Archbishop Leighton.*



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, DECEMBER 29, 1849.

The Fall and Destruction of Babylon.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And after this, I saw another angel descending from heaven, having great power; and the earth was enlightened by his glory. And he cried with a mighty voice, saying, She is fallen, Babylon the great is fallen, and is become a dwelling of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird, for all the nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury. And I heard another voice from heaven, saying, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities! Reward her even as she rendered to you, and double to her according to her works, in the cup, which she hath poured out, pour out double to her. By as much as she hath glorified herself, and lived luxuriously, so much torment and mourning give her; for she saith in her heart, I sit as a queen, and am not a widow, and shall see no mourning. On this account, her plagues will come in one day, death, and mourning, and famine; and she will be burned up with fire; for strong is the Lord God, who judgeth her. And the kings of the earth, who have committed fornication and lived luxuriously with her, will weep and wail for her, when they see the smoke of her burning, standing afar off through the fear of her torment, saying, Woe! woe! that great city, Babylon, that mighty city! for in one hour is thy judgment come! And the merchants of the earth will weep and mourn over her; for no one buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and crimson, and all thine wood, and all kinds of vessels of ivory, and all kinds of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and fragrant ointment, and incense, and myrrh, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies, and souls of men. And the autumnal fruit of thine appetite's desire is departed from thee, and all things dainty and sumptuous are destroyed from thee, and thou wilt find them no more at all. The merchants of these things, who were enriched by her, will stand afar off, through the fear of her torment, weeping and mourning, saying, Woe! woe! that great city, that was clothed in fine linen, and purple, and crimson, and adorned with gold, and precious stones, and pearls! for in one hour such great wealth is destroyed. And every pilot, and every one sailing to any place, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like the great city! And they cast dust on their heads, and cried out, weeping and mourning, saying, Woe! woe! the great city by which all, who had ships on the sea, were made rich through her precious merchandise! for in one hour she is desolated. Rejoice over her, O heaven, and ye saints and apostles and prophets; for God hath avenged you on her! And a strong angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus violently, will Babylon, the great city, be cast down, and be no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, will be heard no more at all, in thee; and no craftsman, of any art, will be found any more in thee; and the sound of a mill-stone will be heard no more at all, in thee; and the light of a lamp will shine no more at all, in thee; and the voice of the bridegroom and the bride will be heard no more at all, in thee: for thy merchants were the nobles of the earth; for by thy sorcery all nations were deceived. And in her was found the blood of prophets, and of saints, and of all those slain on the earth."—Rev. 18th.

The angel proclaiming that Babylon has fallen, evidently synchronizes with the angel of Rev. 14:8; so that the interpretation given of that (see *Her.* of

Dec. 8th, p. 148) is equally applicable here. The mystic Babylon is to be dejected from her seat on the beast; so that she will lose the aid of the civil power. This fall is not her end; for it is after her fall that she is exhibited as the hold of unclean spirits, and a cage of hateful birds. After her fall she seems to sink rapidly in pollution—is not converted, as Millenists gravely tell us! In this farther corruption there is a striking resemblance to the Babylon of the old dispensation, in which was fulfilled the prediction that "wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."—Isa. 13: 21.

Her depravity will be so much more manifest after her fall, that another angel calls from heaven to "Come out of her, my people." This cry follows in the order and time, and doubtless synchronizes with the third angel of chap. 14:9, which proclaims with a loud voice, "If any man worship the beast and his image, . . . he shall drink of the wine of the wrath of God." The command in the one case, to come out, is equivalent to the prohibition in the other, not to worship. In the 14th chapter we are told that those who worship the beast or image, will receive of their plagues. Here they are told to come out, to escape her plagues. A connection with the mystic Babylon after her fall, will therefore be of equal danger with the worship of her.

The retributions to come on this mystic Babylon are to come suddenly. She will be overtaken in one day with death, and mourning, and famine. Says Mr. Lord:—

"The kings of the earth who had united with her in her idolatries, are to witness her punishment and lament it. They are not to be its authors, therefore, nor are they to attempt to hinder it. They are to stand at a distance, and leave the executors of the divine wrath, who are doubtless to be the multitude, to fulfil their office without obstruction. The survival of the kings, shows that her fall is to take place before the great battle in which they are to be destroyed. Her merchants, who are the great ones of the earth, symbolize the nobles, doubtless, and dignitaries that held the patronage of her benefices. They also, and others who have grown rich by her luxury, are like the kings to witness her overthrow, without attempting to intercept it; and are to lament it, and they alone. Heaven, by which, as it is distinguished from the redeemed, is doubtless meant the angelic hosts, is summoned to rejoice over her, and the saints, and the apostles, and the prophets, because God has by his judgments condemned her condemnation of them.

"And her destruction is to be entire. As a mill-stone when thrown into the depths of the sea sinks forever from the sight of men; so she is to be swept from the earth, and leave not a trace of her greatness or mischievous dominion; and because she is a sorceress, whose whole agency has been to seduce men from God; and a murderess, who has shed the blood of prophets and saints, and of all who have been slain in the empire for the word of God during her sway."

"It is no more indisputable that the woman and the wild beast are symbolic, than it is that the literal city of arts and commerce, which is here used as a symbol, is representative of an analogous structure; and if those writers felt justified in assuming that it denotes a literal city, they should for the same reasons have regarded the woman as symbolizing a literal sorceress, who induces the nations to drink of a golden cup of abominations held in her hand; and the wild beast as denoting a literal seven headed and ten horned monster on which the sorceress is borne. But as the vision is symbolic; as the symbol city is a literal city like Babylon, of palaces and dwellings, of merchants and artisans, of merchandise and luxury, having a sea and land, and sustaining relations to civil rulers; it is thence as indisputably certain that the city she represents, is not a merchant city, but an analogous structure of human beings, sustaining a relation of authority and supremacy towards vast multitudes of fellow beings, resembling that of a city of walls and edifices towards the population that is sheltered within it. It is an organized body of men, therefore, or an assemblage of organizations that exercise official influence and dominion over a community or communities. It is not a political body, inasmuch as it is distinguished from the kings and great men of the earth. It is therefore ecclesiastical, and is the organized body of the rulers and teachers of the nationalized church, not the whole body of the church itself; no more than the walls and edifices of a city are the population that inhabit it. It is that vast hierarchy of rulers and teachers whose authority and sway overshadow the unofficial multitude of the church, as the walls and dwellings of a city invest and shelter the inhabitants that reside within it."—*Exp. of Apoc.*, pp. 503-5.

THE EXALTATION OF THE SAINTS, AND THE MARRIAGE OF THE LAMB.

"And after this, I heard a loud voice of a mighty crowd in heaven, saying, Praise ye Jehovah! The salvation, and the glory, and the power, of our God! For true and righteous are his judgments; for he hath judged the great harlot, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand! And again they said, Praise ye Jehovah! And her smoke ascendeth forever. And the twenty-four elders and the four living beings fell down and worshipped God, who sat

on the throne, saying, So be it! Praise ye Jehovah! And a voice came from the throne, saying, Praise our God, all ye his servants, and ye that fear him, both the small and the great! And I heard a voice like that of a great crowd, and like the voice of many waters, and like the voice of mighty thunders, saying, Praise ye Jehovah! for the Lord God Almighty reigneth. Let us rejoice and exult, and give glory to him: for the marriage of the Lamb hath come, and his wife hath prepared herself! And it was granted to her to be arrayed in fine linen, clean and white: (for the fine linen is the righteousness of the saints.) And he saith to me, Write, Happy are those called to the marriage-supper of the Lamb.—And he saith to me, these are the true words of God. And I fell before his feet to worship him. And he saith to me, See thou do it not: I am thy fellow-servant, and one of thy brethren, who have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. 19:1-10.

The order of events in this and the preceding chapters is somewhat obscure. There is a kind of repetition, of going backward and forward. In the 14th chapter, 16th verse, the harvest of the earth is reaped, the righteous are gathered out. Then follows the gathering of the earth, the destruction of the wicked. The 15th chapter begins by carrying the vision back to a time subsequent to the gathering of the righteous, but previous to the destruction of the wicked; for the righteous are exhibited as rejoicing on the sea of glass; and the angels with the seven last plagues are just ready to pour them on the wicked, and proceed to inflict them. After the 16th chapter is completed, there seems to have been an unrecorded vision of a harlot sitting on seven mountains, by many waters; and the 17th and 18th chapters show her judgment. This carries us back again previous to, and down again subsequent to the gathering of the saints, who seem to be gathered just after the call to come out of her, and just before Babylon comes to nought; which is to be destroyed by the brightness of CHRIST'S coming. Immediately after the destruction of Babylon, but before the destruction of the wicked, we hear the loud voice of the mighty crowd in heaven ascribing praise to JEHOVAH, for his righteous judgments on the harlot who corrupted the earth with her fornication, whose smoke ascendeth forever.

No sooner is the song of rejoicing for the downfall of Babylon over, than another mighty voice of a great multitude is heard, like the voice of many waters, and like the voice of mighty thunders, praising JEHOVAH because "the Lord God Almighty reigneth." This involves the return of the King to take the kingdom. In connection with that return is the marriage of the LAMB—the Bride having prepared herself. She is arrayed in the righteousness of the saints. This involves the glorification of all the redeemed—not only the resurrection of those who slept in Jesus, brought with him from the world of spirits—but the change of all the living caught up together to meet the Lord in the air. As the marriage relation is an inseparable union, "until death do them part," so does the marriage of the LAMB inseparably connect to himself the church, now without spot or wrinkle, in an eternal relation—the second death having no dominion over those who have part in the first resurrection. So overcome was the revelator, that he was about to bestow on a created being, who had unfolded to him this glorious consummation, that homage which is only permitted to his Creator—but was cautioned, "See thou do it not!"

Death of Mr. Miller.

"Know ye not that there is a great man fallen this day in Israel?" Died, at Low Hampton, N. Y., Dec. 20th, at 3 o'clock P. M., our beloved Bro. WILLIAM MILLER, in his 68th year.

The subject of this notice was born at Pittsfield, Mass., Feb. 15th, 1782. When he was four years of age, his father removed to the town of Hampton, Washington county, N. Y. That county then being new, his opportunities for schooling, till he was nine years of age, were mostly limited to the instructions imparted by his mother. Under her tuition, he was enabled to read fluently in the Bible, Psalter, and a hymn book, which constituted the whole of his father's library. At the age of nine he was sent to school three months in each year, till the age of fourteen, during which he was regarded by his companions as a wonderfully apt scholar. At the age of fourteen he manifested such a desire for reading, that several gentlemen in his father's neighborhood, among whom were Hon. MATTHEW LYON, Member of Congress from Vermont from 1794 to 1798, Judge JAMES WITHERELL, afterwards Judge of the territory of Michigan, and ALEXANDER CRUIKSHANKS, Esq., of Whitehall, voluntarily offered him the use of their private libraries, which he accepted with gratitude. From this time till the age of twenty-one, he was a devoted student of ancient and modern history,

Possessing a strong mind, and retentive memory, he collected a vast fund of historical information, and ever displayed an astonishing familiarity with the events and dates of past ages. At the age of twenty-two he married, and settled in Poultney, Vt. Possessing a brain of more than the ordinary size, large conversational powers, and a ready fund of general information, he became associated with the principal men of the village, who entertained deistical sentiments, which he embraced and defended about twelve years.

Those with whom he associated being sober-minded men, and good citizens, he at first saw nothing deleterious in the tendency of Deism on the mind. His first dissatisfaction respecting the grounds of his belief first originated in a suspicion of its tendency to atheism. He says:—

"I began to suspect that Deism tended to a belief of annihilation, which was always very abhorrent to my feelings. In the fall of 1812, as I was returning to Poultney from the court at Rutland, [he held the office of Sheriff at the time,] in company with Judge Stanley, I asked him his opinion respecting our condition in another state. He replied by comparing it to that of a tree which flourishes for a time, and turns again to earth; and to that of a candle which burns to nothing. I was then satisfied that Deism was connected with, and did tend to, the denial of a future existence."—*Apol. and Def.*

In 1813 he received a captain's commission in the United States service, and was in the army till peace was declared. He says:—

"While there, many occurrences served to weaken my confidence in the correctness of deistical principles. I was led frequently to compare this country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country in an especial manner, and delivered us from the hands of our enemies. I was particularly impressed with this view when I was in the battle of Plattsburgh, when, with 1500 regulars, and about 4000 volunteers, we defeated the British, who were 15,000 strong; we being also successful, at the same time, in an engagement with the British fleet on the lake. At the commencement of the battle we looked upon our defeat as almost certain, and yet we were victorious. So surprising a result against such odds, did seem to me like the work of a mightier power than man."

At the close of the war he removed to Low Hampton, N. Y., his late residence, where, retired from the busy scenes of public life, (with the exception of filling the office of Justice of the Peace,) in which he had during the previous ten years participated, he gave himself much to reading and reflection respecting another state of existence. He says:—

"I could, however, find no assurance of happiness beyond the grave; all was dim and uncertain there. One day in May, 1816, I detected myself in the act of taking the name of God in vain, a habit I had acquired in the service; and I was instantly convicted of its sinfulness. I was then led to inquire how a just Being could consistently save those who should violate the laws of justice. The works of Nature or of Providence could give no answer to this question; and I was almost led to despair. In this state of mind I continued for some months, when suddenly the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence, would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God; they became my delight, and in Jesus I found a friend."

From this time and onward the Bible was his constant companion. He devoted much time to prayer, and the reading of the Word. In comparing scripture with scripture he became impressed with the conviction that the fifth universal empire, to be given for an everlasting possession to the saints of the Most High, was about to be established. Believing this, he was impressed with the necessity, if it was truth, of the world being waked up to a knowledge of the nearness of the event. Being pressed for the reasons of his belief, he wrote out his views, which were published in the *Vermont Telegraph*, and in pamphlet form, but he had a great reluctance to appearing in public. He thus describes the occasion of his first public address:—

"One Saturday, after breakfast, in the summer of 1833, I sat down at my desk to examine some point, and as I arose to go out to work, it came home to me with more force than ever, 'Go and tell it to the world.' The impression was so sudden, and came with such force, that I settled down into my chair,

saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon, for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted! He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by.—There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him, but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden.

"The next day,—which, as nearly as I can remember, was about the first Sabbath in August, 1833,—I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families, all but two persons were hopefully converted.

"On the Monday following, I returned home, and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney, and lectured there with similar effect.

"From thence I went by invitation to Pawlet and other towns in that vicinity. The churches of Congregationalists, Baptists, and Methodists, were thrown open. In almost every place I visited, my labors resulted in the reclaiming of backsliders and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches, poured in continually from that time, during the whole period of my public labors, and with more than one-half of which I was unable to comply. Churches were thrown open everywhere, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East. And powerful reformations were the results of my labors."

The results of his labors are before the public.—He has come in contact with and influenced a vast amount of mind; and we doubt not at the day of final account his labors will be found to have been productive of vastly more good than the world give him credit for. The excesses and extravagancies of some who assumed his name were a source of great trial to him. He never countenanced any departures from strict propriety, in conduct, or sound evangelical views in doctrine. There can be no question but, aside from the large class of minds, who, through his instrumentality have been called to the reception of the doctrine of the Advent near,—that a general interest on the subject has been awakened, and the attention of many called to it, who would not think of attributing to his labors any agency in their case.

Mr. MILLER was no common man. He was capable of great mental efforts; and made himself perfectly understood by the common class of minds.—He was of a very amiable and companionable disposition; but when he felt that his views were wilfully misstated, he could almost annihilate his revilers with most biting sarcasm.

In preaching the Advent near, he always had a conviction that he should himself not live till that event. The impression that he should first die was the result of a dream which he had in 1826—seven years before he commenced as a public lecturer. He placed no reliance on dreams; but this one made such an impression on his mind that, a year and a half subsequently, he committed it to writing. Eighteen years after that event he said that the events of his subse-

quent life had corresponded with, and fulfilled the particulars of his dream,—excepting that part in which he dreamed that he died, and was conscious in the intermediate state. He was, therefore, ever very confident that for a short before the coming time of the kingdom, he should be absent from the body and present with the Lord. The MS., as it was written nearly twenty-two years since, has been in our possession for some time, with the request that it be not published while he lived. We think of giving it in the first number of the next volume. He was very much cheered and comforted during his long illness by the assurance of PAUL, that if he died he should depart hence and be with CHRIST in a far better condition than to abide in the flesh. He did not, however, regard death as a state of reward. "The morning of the resurrection was the epoch to which he looked for the crowning consummation of all his hopes. But he has fought the good fight, he has finished his course, he has kept the faith; and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day, and not to him only, but to all those that love his appearing. We doubt not that like LAZARUS he was carried by angels to the bosom of ABRAHAM, and will be of the number of those who shall have washed their robes and made them white in the blood of the LAMB.

A letter from Bro. HIMES, dated Low Hampton, N. Y., Dec. 21st, gives the following account of his last moments:—

"Bro. BLISS:—I now sit down to give in some detail an account of the last days and hours of Father MILLER. From the time that you visited him, in May last, and afterwards, at my last visit, on my way from the Champlain meeting, till now, he has occupied about the same ground as to all points of doctrine. His faith has been unwavering. As to the time, he has not felt that the period of 1850 was of sufficient importance to be proclaimed to the world. He hoped that it would come in the spring, and that the calculation could not be carried further than the spring. For one or two months past he has dwelt much on the "battle of Armageddon," (the 16th of Revelation and the 19th,) and has looked to the present aspect of the nations as indicating the nearness of that battle. He has watched all the movements of the Eastern world with the greatest interest, as being connected with the coming of CHRIST.

"For several months past he has been confined mostly to his room. A part of this time he has been confined to his bed and easy chair in excruciating pain. In the midst of it all he has manifested great patience and forbearance. For a man of his age, and compassed about with infirmities as he was, he gave evidence of a large degree of Christian attainment. During the times of his greatest suffering he would repeat passages of Scripture, which were consoling, and also numerous hymns of WATTS and others, that expressed the hopes and the joys of the redeemed.

"He arranged all his business some months since, and was ready at any hour to depart. He felt that he had done his duty to the world and the church. And having given up the idea of seeing the SAVIOUR before his death, he only waited for the call of his God and SAVIOUR to "depart and be with CHRIST, which was far better than to remain in the flesh." On the 13th of December he had one of the severest attacks that he ever had endured. It was thought he could not live through the night. At this time the family sent for me to visit him. On my arrival on the 17th, at an early hour in the morning, he had obtained some relief, and was quite comfortable. On entering his room he immediately recognized me by the sound of my voice, and on approaching his bedside he recognized my features, though his eyes were somewhat dim. He clasped my hand in his, and held it for a long time, exclaiming, with much affection, as also with astonishment, (for he had given up the idea of seeing me again in this state:) "Is it Elder HIMES! O, my God! is it Elder HIMES! O! is it Elder HIMES!" "I am glad to see you!"—Then said I, "You know me, Father MILLER—do you?" "O yes! I understand—I know all about what is passing!" (For further particulars see letter on last page.) He would often repeat the words, "Yes, O, I long to be there!" Such views of the future glory tended to mitigate the present pains of his body, which at times were violent.

"But the closing scene finally came. On the 20th of December, in the morning, it was manifest to all that he must soon depart. During the morning he had no particular conversation with me; yet he would break forth in expressions like the following: "Mighty to save!" "O, I long to be there!" "Victory! victory!" "Shouting in death!" &c. He

finally sunk down into an easy sleeping, or dozing state. Occasionally he roused up, and opened his eyes, but was not able to speak, though he was perfectly rational, and knew us all. He continued to breathe shorter and shorter, till five minutes past 3 o'clock, P. M., he calmly and sweetly gave his last breath, "when the silver cord was loosed—the golden bowl broken at the fountain—the wheel broken at the cistern: the dust left to return to the dust as it was: and the spirit returned to God who gave it." O, how peacefully and happily he died! I was privileged to stand with his wife, children, and friends, about his bed, when he gave up the ghost. I closed his eyes, while all other eyes were filled with tears. It was a solemn scene.—While the wife and children and friends were weeping the loss of a beloved relative; I was here to weep the loss of a father in Israel, more dear to me than any earthly relative, or even the most precious of the servants of God.

"He is now beyond the reach of toil and pain.—The haters of truth, and the enemies of the doctrine of the Advent of our SAVIOUR, can never more give pain to his ear, or his heart, by their slanders or reproaches. He is beyond their reach, "where the wicked cease from troubling and the weary are at rest."

"Mr. MILLER's character and abilities have not been understood by the church or the world."

THE CLOSING YEAR.—Solemn thoughts naturally force themselves on the mind at the close of an eventful year. Before we issue another sheet, this year will be numbered with the past. How full it has been of important events. What mighty hopes have been crushed. How many have had their eternal destiny sealed. How many have fallen before the fell destroyer.

It is impossible to revolve in the mind the events of a year, and not feel how uncertain and unsubstantial are the things of life—the shortness of time—the little space that is meted out to man's existence here. Feeling the insufficiency of earthly things, we can look away to the eternal realities of the future, and hope in an endless existence of glory, honor, and immortality.

When we come to these great way-marks which divide the boundaries of years, it is profitable to look back over the past, and forward to the future. During the past year, what opportunities for doing good have been neglected, what good resolutions have been broken, how much has been done which had better been left undone, and how much undone which should have been performed. Recalling the weakness and imperfections of the past, we learn our unworthiness, and the need of continual grace to guide out wandering feet aright. Our resolutions for the future should be more earnest, and we should strive to be more faithful, watchful, patient, and self-denying. And when we have done all, we should remember that we are but unprofitable servants,—that we have earned no merit, and that we can only supplicate the Divine favor through the merits, atonement, and intercession of Him who died for us.

NEW WORK.—"The Explanatory Bible Atlas and Scripture Gazetteer; Geographical, Topographical, and Historical: Containing Maps of all the Countries and Places mentioned in the Old and New Testaments, drawn from the latest and best authorities, and engraved expressly for the work, with illustrative essays for each map, and accurate local descriptions in the Gazetteer: A colored Missionary Map of the world; A Dictionary of the Natural History of the Bible, with engravings; and Tables of Time, Weights, Measures, and Coins, Tabular views, &c. By the Rev. WILLIAM JENKS, D.D., editor of the Comprehensive Commentary on the Bible, a vice president of the American Oriental Society, &c. &c. For the use of Families, Clergymen, Teachers of Bible Classes, of Sabbath and other Schools, Theological students, and Biblical readers generally. Boston: Published by CHARLES HICKLING."

The character of the above work is fully described in the foregoing title-page. It contains 157 large royal quarto pages, and goes more fully and accurately into the geography, topography, and history of everything illustrative of Biblical subjects, than any work we have ever examined. It is, in fact, a comprehensive embodiment of the researches and discoveries of all preceding travellers in, and writers respecting, those portions of the earth made classical by Scriptural reference. For those who wish to familiarize themselves with Scriptural localities, this is just the work. It is highly recommended by scholars and critics of all denominations. Its price has been reduced from \$6 to \$4 per copy.

At the meeting of the Class for Mutual Improvement, this work was recommended for those who wished to study Ancient Geography: and Bliss's *Analysis* to those who wish to study Modern Geography.

A Comprehensive Pronouncing and Explanatory Dictionary of the English Language; with vocabularies of Classical, Scriptural, and modern Geographical names. By Joseph E. Worcester. Revised and enlarged, and made substantially an abridgment of the Author's Universal and Critical Dictionary. Boston: Jenks, Palmer & Co.

For a cheap and yet comprehensive Dictionary, this is a very desirable compilation. Containing more than 67,000 words, including technical and obsolete terms, and words of other languages in general use, it is an excellent work for families and schools. In words of doubtful pronunciation, it gives the modes adopted by the most standard authorities. The definitions are short and to the point. It is spoken of with much favor by scholars and teachers.

The First Book of History. By the author of Peter Parley's Tales, with sixty engravings, and sixteen maps; revised, enlarged, and improved edition. Boston: Jenks, Palmer & Co.

This is the first of PETER PARLEY'S Histories for children, in his inimitable style. This volume is confined entirely to the History and Geography of the Americans; and is well adapted to interest children just beginning to acquire a fondness for reading.

TO CORRESPONDENTS.—J. T.—When we refer to any one by name in our columns, and invite him to correct our statement, we feel bound to publish such notice as he may take of it. To shut him out after inviting him, because we are puzzled with his answer, on the plea that it is not to the point, of which our readers, and not we, should judge, would not be courteous, or in accordance with the rules of honorable publishers. As you have not been thus alluded to, you have nothing to correct.

S.—Your communication is quite too long, even if there was anything new in it. Please to re-write and condense into about one half the compass. The only way we can give all a fair hearing is, to encourage short, pithy articles—such as show that the writer knew what he wished to say before he began, and what he had written when he has finished.

BRO. MARSH.—Would it not be well to correct the mistake we pointed out at the time, and again three weeks since, in your statement respecting the opinion of JUSTIN MARTYR on the state of the dead? Unless this is done, some of your readers might believe all their days, and assert on your authority, that he believed in their unconsciousness, when he expressly affirms the opposite. In these days of error and misconception, let us get everything as near right as we can, and be prompt to correct all our mistakes. We shall be happy to correct any errors we make when they are kindly pointed out.

ASHAMED OF THEIR NAME.—Several writers in the *Investigator* object to the use of the word "Infidel," as expressive of their faith, because it is unpopular, and primitively denotes disbelieving, on which some might argue that they did not believe anything.—Another writer in that paper of the 26th, shows that the common meaning of that term is one who disbelieves the inspiration of the Scriptures; and lashes most unmercifully those who object to using the term which expresses their true position. We honor those who are not ashamed to avow their true name.

TOBACCO.—Individuals who smoke on board of cars, steamers, canal-boats, stages, hourlies, or any other public conveyances, ought to consider that they annoy their fellow passengers as much as though the most offensive article was placed before the olfactory nerve. I wish some one would explain to the public why those smoking nuisances are abroad to impose so wretchedly on the traveller. They sit as deliberately and smoke in your face, as though they thought it no inconvenience. Mr. Smoker has no more sympathy for those whom he makes sick, and even violently sick, than the most unfeeling barbarian. Change the compliment, and place before the smoker's face a filthy drug that he abominates as much as cleanly people abominate the perfumes of tobacco, and with what earnestness would he demand the reason for the insult. The smoking gentry ought to be treated like other intruders. This privileged class are getting as numerous as the frogs of Egypt. If humanity requires, would it not be well for a general smoke-house to be erected, with a chimney in the centre two hundred feet high!—Here let all who use tobacco, this vile and filthy weed, collect, and the public would soon make up a purse to defray the expense of such a building.—*Friend of Virtue.*

Correspondence.

HEIRSHIP.

BY G. NEEDHAM.

(Continued from the last "Herald.")

3. *The children of God, are heirs of all the blessedness of the eternal reign of Christ.*

Most that we know, in the world, is by comparison. We can have no adequate idea of what we have never experienced. Tell a blind man of colors—try to represent sounds to a deaf man, and what idea can you get before their minds? The one will tell you that yellow "looks like the sound of a trumpet," and perhaps the other, that the report of a musket "sounds like yellow."

But tell a blind man that *sight* is as pleasant to us as hearing is to him, or the deaf, that *hearing* is as pleasant to us, as *sight* is to him, and then hold out the hope of deliverance, and they have an object of comparison, before their minds, by which they can form some just conception of what those enjoy, who are endowed with all these faculties.

Thus God has taken objects with which we are acquainted, and by setting them in juxtaposition, to those promised, we gain some idea of what God has in reserve for those that love him.

In the 32d chapter of Isaiah, God, by the prophet, begins to describe that transcendently glorious administration, by first calling our attention: "Behold"—listen—"a King shall reign in righteousness, and princes shall rule in judgment." He can very well make us understand this, having given us his law as a rule of righteousness, and experience has taught us both the positive and negative. But when he comes to describe the clearness of vision, the perfection of hearing, understanding and speech, he presents the negative, and then assures us, it shall be the very opposite. Ah! we understand this. We are now groaning to be delivered from these infirmities. That is the very state desirable. Who wants to wade through these difficulties forever? There—in the opposite, is the idea of blessedness.

Does he want to describe the just appreciation of character, which shall be the rule of judgment there, how can he better do it, than by calling our attention to the opposite state of things, existing in this present world? "The vile person shall no more be called liberal, nor the churl said to be bountiful."

Whose heart has not been wrung with anguish, whose eyes have not wept tears of regret, whose warm, panting bosom, has not swelled with a sigh, as they have seen honest worth slighted, scorned, and trodden down, while black hearted villainy has nestled and warmed itself in the heart of society, and received its warmest caresses? But what relief it affords, to turn from such painful scenes, to the contemplation of the fact, that, though this is our portion—our inheritance here, we are heirs of that, and ere long shall partake of the fulness of joy.

Is he suffering from the falsehoods, the deceptions, the calumnies, the little devilish trickery, cunning and fraud, of the sons of Belial? have their "lying words" "made empty his soul?" have they well nigh "destroyed the poor?" Take courage, afflicted, mourning soul, you are an heir to a world where the breath of slander, falsehood, deceit, hatred and envy, can never enter. Every heart, will there, find a heart, vibrating in the bosom of his fellow, in unison with his own. Tongue, will, then, vie with tongue, in speaking the truth. Lips, in breathing forth words of comfort and peace, to the joyful ears, of the happy listeners.

"Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Does He wish to describe the justice of that reign? "He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor."

What words of comfort to the poor, the bereft and despoiled! What a vivid idea of the blessedness of justice, is conveyed by such a promise! The poor, perhaps, never knew, in his own experience, the comfort of wealth. He has always felt the curse of penury and pinching want. He was always too poor, to have even handed justice, meted out to him, even, by the magistrate. He was robbed of his wages—he was robbed of justice—he was robbed of liberty—of himself. Oppressed and trodden in the dust, in this world, he will rise, not to immortality only, but to plenty, fullness, justice, equality. Yea more, he will rule over his oppressors. What blessedness!—Who wonders that "they sung the song of Moses the servant of God and the song of the Lamb?"

Does he wish to give us the idea of a state opposite to the painful, sorrowful, and dying state in which we now groan? He does not describe it by the positive. There are no words to express the idea. But there is a negative description, that touches the finest chords, that twine around the heart.

Is the weary pilgrim, racked with pain—tossed to and fro on his bed of anguish? "There shall be no more pain."

Does sorrow fill his heart? Do tears run down his eyes? "God shall wipe away all tears from his eyes;" "and there shall be no more sorrow, nor crying."

Has death invaded his dwelling and snatched away one after another, of those he loved? Is it even now on his own track, and is he every moment expecting to grapple with the grim monster? "There shall be no more death."

Does he hunger? thirst? "They shall hunger no more, neither thirst any more." Does he welter under the scorching heat of a tropical sun, ready to perish amid the burning sands? "The sun shall not light on them, nor any heat."

"For the Lamb that is in the midst of the throne

shall feed them and shall lead them to living fountains of waters."

Do they sometimes mourn, because they fear his face is hidden from them? Does darkness sometimes obscure their pathway, and they cry out like Job, "O that I knew where I might find him! that I might come even to his seat?" "They shall see his face, and his name shall be in their foreheads"—and their "sun shall no more go down; neither shall their moon withdraw itself: for the Lord shall be their everlasting light, and the days of their mourning shall be ended."

Does creation groan and heave its mighty bosom, under the weight of woe? Does the Christian's ear catch the sound of its awful mutterings? and his eye fasten on its grand and solemn swellings? Does his heart and soul vibrate with oscillating nature?—Blessed be God! He has sent forth the heart cheering announcement, "Behold! I make all things new."

"There shall be no more curse!"

"Heirs of God:" Ere long thou shalt cease to tread the rough and thorny; the rugged and toilsome; the uneven and devious paths of this sin cursed world—thou shalt cease to know weariness and anxiety, painful watching and tossing to and fro—thou shalt forget the weaknesses and faintings; for God thy Saviour shall "make thy feet like hinds' feet," and cause thee "to walk upon thy high places;" and will "give power to the faint, and to them that have no might, increase strength"—though, now, the "youths faint and are weary, and the young men utterly fall;" "yet they that wait on the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary, walk and not faint."

Then, shall the "ransomed of the Lord return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

IV. *Is the heirship conditional, or unconditional?* If Universalism is true, it is unconditional. But if the doctrine of election is true, it is conditional.

But which, is true? I answer: Election! The text affirms it. "If children, then heirs." There could be no "if" in the case, but for election. What! all men "children," and yet "if children?" Only that little "if" spoils unconditionality forever.

What are the conditions?

1. Repentance toward God—and
2. Faith toward our Lord Jesus Christ.

Paul declared that Jesus had sent him to the Gentiles, "to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." "Repent and be baptized," said Peter, "every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith."—Rom. 4:13. See also Eph. 1:11-13, when the Apostle tells us, that, "through whom [Christ] also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ; in whom also, having believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Any number of texts might be quoted, to prove the conditionality of heirship, in its initiation: but we will consider a third condition—

3. *A life of holiness.* Vain, presumptuous man, who thinks he shall inherit the kingdom of God, without the new birth, and a corresponding life of holiness! As well might the camel think of going through the eye of a needle!

"Follow peace with all men," says inspiration, "and holiness, without which no man shall see the Lord." Our lives must be one continued scene of devotion to the cause of God. One act of faith, or obedience, or love, is not enough. It would only initiate us—join us to Christ. But all our subsequent lives must be made up of a series of acts, like that which joined us to the Lord, or we shall become like "withered branches," which are broken off and cast into the fire. "Thou standest by faith!" is the condition of our continual acceptance with God and union to Christ. See Heb. 12:14, 15; Matt. 24:13; Rev. 2:26.

4. *"If so be that we suffer with him."* Is this, indeed, an ingredient in the condition of heirship? Can we not have part with Christ, without suffering? No, no. "As he is, so are we, in the world." Inasmuch as he is *despised* by any generation of men, so must his followers be. As he is *mocked*, or *scoffed*, or *derided*, or *hated*, so will his disciples be. Sure, we must bear the cross, if we would reign. O for grace to follow the Master, daily!

V. When will the heirs receive their inheritance? 1. The popular theology tells us, "at death." I ask: Is death a friend, that it should help us to the boon of all, the purchase of a Saviour's blood?

Does death make a man immortal? No, never! It is the consummation of mortality—it is an enemy. It belongs to the devil, the father of it, as life, eternal life, belongs to the Anointed, the father of it.

Does death usher a man into the kingdom of God? Surely, it ushers him into the bowels of it! a most undesirable inheritance!

None of these things are true. They are monstrous perversions of God's plan of salvation. They lose sight of the whole plan of redemption. They take away the hope of the Gospel, and substitute an imaginary one. The chartist or socialist, in his blindness, is vainly attempting to realize it here, in mortality. The spiritualist, equally blind, sends a

spirit, at death, into the unrevealed, unknown, and unexplored regions of the "etherial blue," his chariot a sun beam, or ray of light, then, to explore the works of—What? (Echo answers, what!) the Elysian fields of imagination.

All this, is the fruitful consequence of departing from the simplicity of the Gospel—God's plan of redemption.

2. *At his appearing.*

What says Paul to Timothy? "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them, also, that love his appearing."—2 Tim. 4:7, 8.

Hear PETER. What did he expect? "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1:3-5. Here we have the unequivocal assurance that the inheritance was "reserved" for the heirs, unto "the last time," to be then revealed.

What says Peter of the Crown?

"And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."—1 Pet. 5:4.

JAMES.—"Blessed is the man that endureth temptation, for when he is, *δοκιμος*, approved, he shall receive the crown of life, which the Lord hath promised to those that love him."—1:12.

JESUS.—"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

Paul calls it a "crown of righteousness;" Peter, a "crown of glory;" James, and Jesus, a "crown of life." Who can doubt, that they all refer to one and the same time, for the giving and receiving it.—"I am the resurrection and the life," said our Lord. "I give unto them eternal life," said he on another occasion. There is no other time designated in the Word. This is God's time. Any other is the invention of man, in which he "puts darkness for light, and calls evil" (and the greatest evil in the universe) "good."

The resurrection, at "The glorious appearing," will be the "gate to endless joys," and endless life. Whoever departs from God's plan, perverts it, and substitutes one of his own, which will prove an empty "cistern, containing no water."—(To be continued.)

A CHRISTMAS SERMON.

BY F. G. BROWN.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

The twenty-fifth of the present month is the day which is celebrated by several denominations of professing Christians in this, and in other lands, as that on which the birth of our blessed Redeemer occurred. The observance of "Christmas," as it is termed, may be traced back as far as the second century, in the time of the Emperor Commodus. There is sad proof that it was kept before the time of Constantine: for it is said that the tyrant Dioclesian, finding multitudes of Christians assembled together, to celebrate Christ's nativity, ordered the church in which they were assembled to be fired. The command was obeyed, and the church and its inmates were speedily reduced to ashes. On the return of the day of our Saviour's nativity, masses are performed in the Roman churches: one at midnight, one at day-break, and one in the morning; and both in the Greek and Roman churches, the manger, the holy family, &c., are sometimes represented at large. The Church of England, and the Episcopal churches of our own land, observe this day by appropriate religious services. In the southern sections of our country particularly, "Christmas" is in like manner celebrated by a general cessation from business, with public religious exercises and festivals.

It is not our habit to observe Christmas; I have therefore thought it well to secure for ourselves on this day, some of the benefits which I should endeavor to collect for you had it been our custom to observe Christmas. But instead of carrying your minds back to the Babe of Bethlehem, I shall do as the apostles did, and as many excellent ministers have done before me, who sacredly observe the day of our Lord's nativity; and shall invite you to contemplate with me the glorious "Coming One"—the King and Judge of the whole earth. If you are interested in the humiliation of Christ, you ought to be as much, or more, interested in his glorification. If you love to hear of an event which was attended with a most gracious preparation for man's redemption from sin, how must you love to hear of an event that shall consummate this work, and make man completely and eternally righteous and happy! At his first advent, Christ came as a man to suffer and to die for sinners. At his next advent, he will come upon the throne of his glory, with all his holy angels, to receive the submission of all the tribes of the earth, and to be admired of all them that love him. But I am anticipating my subject somewhat. There are three points suggested from the text, to which I now desire to turn your kind attention.

I. The nature of Christ's next appearing.

II. The objects of that appearing.

* This word occurs seven times in the New Testament, and in every other instance, is rendered, *approved*. The idea is, approved after trial, or examination.

III. The true attitude of Christians with respect to that appearing.

To the first branch of this subject, perhaps it is necessary to give but partial consideration. I take it for granted that most, if not all, of my audience believe that the second advent of our Redeemer is future, and will be personal, visible, and glorious; and that it savors as much of scepticism to doubt the manner of the second advent as it does of the first. Any interpretation of those passages which relate to this event, in such a manner as to make their fulfillment to consist merely in past or future providences, judgments, political revolutions, moral changes, or the abundant effusions of the Holy Spirit, is erroneous and infidel. As the prophecies that related to his first advent were literally fulfilled, so it is but just and necessary to infer, that those prophecies which refer to his second coming will be fulfilled in the same manner. The words which are employed in the Scriptures to represent that coming imply a personal, visible coming. The circumstances under which it is stated that this coming will occur, also favor the opinion of a personal, visible appearing: "shall so come in like manner as ye have seen him go into heaven;" "with clouds;" with "the great sound of a trumpet;" with "the voice of the archangel;" as "a thief;" as "a snare;" as "the lightning"—for "every eye to see him." But finally, the directions of the apostles, in all their Epistles to the churches to "wait for Christ," and as in our text, to look for Christ from heaven, plainly imply the bodily, visible, glorious coming of our Lord. They so associate this event with the resurrection of the dead, and kindred doctrines, that to deny Christ's second advent as literal and future, is equivalent to asserting that the resurrection of the dead is spiritual, or that that event may have already occurred.

II. On the second branch of this subject we may dwell a little more at large, recapitulating some of the objects of Christ's next appearing.

At his first advent, our Lord had a particular design to effect; Paul sums up that design incidentally in one word, when alluding to his second coming—"unto them that look for him shall he appear the second time without sin"—i. e., having not in purpose the offering up of himself for the sins of the people, as he did at his first appearing, but their salvation from sin, and their rest in the kingdom of God. The future mission of Christ again to this earth is as necessary, and will have as an important bearing upon this world as that of his first mission; and the Bible is just as explicit in teaching the objects of Christ's second coming.

1. One of these objects will be the resurrection of the righteous dead. This Paul teaches in the following words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. 4:16. In a previous verse he had stated that those "who sleep in Jesus will God bring with him;" the "dead in Christ;" and those that "sleep in Jesus," are to be understood as synonymous. In 1 Cor. 15:21-23, the same apostle says: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in [by] Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." Here you will observe a recognition of Christ's agency in the matter of the resurrection of the dead, which resurrection is to be simultaneous with his advent. But our Lord himself asserts it as his prerogative to raise the dead: to the Jews he affirmed—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28. And again: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:40. The resurrection of those that have believed in Christ is more commonly in the Scriptures connected with the coming and agency of Christ, because their resurrection is to be one unto life eternal; and it is therefore worthy of special mention. But what a glorious transaction will that be!—the raising from the grave the very forms, persons, bodies of all the saints, from that of righteous Abel to the last soul that has been spiritually quickened, and the sudden and glorious changing of every living saint that tread's God's footstool! Surely this were object enough to bring Christ again from heaven to earth.

2. But a second object of such a mission will be to reward the righteous. During their sojourn on earth, they were mocked, scourged, imprisoned, stoned, tempted, and slain with the sword. The good things of this life were not theirs: they had no portion here. But when Christ comes "in the glory of his Father, with his holy angels, then shall he reward every man according to his works." He will then appear as the vindicator of the righteous;—he will descend to change their vile bodies, and to make them like unto his own glorious body;—to place on their heads crowns of righteousness;—to wipe all tears from their eyes, and to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Granting, as we do, the consciousness of the righteous after death, as also their happiness, still it is not until the advent of Christ, and the resurrection of the bodies of the saints, that that happiness is perfect, or that their future and eternal state is complete. The satisfaction of David will not be full until he "awakes" with Christ's likeness. Nor will Paul, and those who with him love Christ's appearing, receive their crowns of righteousness until they are given to them at the coming of Christ. It was forward to the advent of our Lord that the apostles looked when justice should be done them, and all their hopes should meet with a righteous fruition.

3. The judgment and destruction of the wicked

will be another object of Christ in his next appearing.—“To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Then, having separated the righteous from the wicked, he shall say to them on his left hand, “Depart from me, ye cursed.”—And Paul, in 2 Thess. 1:7, says, that “when the Lord Jesus shall be revealed from heaven,” it will be “with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” Our Saviour, who defines the tares to be the children of the wicked one, and the harvest to be the end of the world, has testified that in the time of harvest he will say to the reapers, or his attending angels from heaven, “Gather ye together first the tares, and bind them in bundles to burn them.”—Matt. 13:30. So that there need be no more difficulty in deciding what disposal will finally be made of the wicked, than there is in determining what is to become of the righteous. The wicked will be turned into hell with all the nations that forget God. They will be burnt up by fire,—they will be forever without hope or salvation.

4. Yet another object of Christ in his re-appearing will be to destroy the earth, and to subject all things to himself.—“The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.”—2 Pet. 3:7. Such is the uniform statement of the Scriptures. And God seems to give us pledges of the truthfulness of this doctrine in the conflagration, destruction, and disappearance of various stars in our heavens. As the late eminent Dr. Good observes, “Worlds, and systems of worlds, are not only perpetually creating, but also perpetually disappearing.” Astronomers have beheld these far distant conflagrations with wonder and alarm; but the time will come when the inhabitants of other stars may behold our own world wrapt in flames, and tumbling into ruins, though unlike those stars that have utterly vanished, leaving the spots which they occupied in the heavens total blanks, from the ashes of our own system shall rise a new earth, refined and beautified, to be the eternal home of that intelligent and holy order of beings that have come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. Says Andrew Fuller: “The earth will not be annihilated by fire any more than it was by water. It will be purified from sin and all its effects. The generations of a corrupt race of creatures having terminated, it will become the perfect and perpetual abode of righteousness. The creation has long been subjected to the vanity of supplying its Creator’s enemies with the means of carrying on their rebellion against him.—Under this bondage of corruption it has groaned and travailed as it were in pain, longing to be delivered. And now the period has arrived. The liberation of the Son of God from the power of the grave shall be the signal of deliverance to the whole creation.—Rom. 8:19-23. It is not the object of the Holy Spirit to tell us what the heavenly glory is, but rather what this world shall become, in opposition to what it now is. The world purified from sin becomes the everlasting abode of the righteous, who, having been raised from the dead, are immortal.” Thus shall Christ, at his coming, subdue the wicked, the earth, and destroy even death itself. “All power is given into his hands in heaven and in earth,” and all things shall ultimately be under his feet. The Babe of Bethlehem, the Man of Nazareth, the slain and dying Jesus, at his next advent shall exercise his sovereign and undisputed power over all flesh, and reign absolute and supreme from sea to sea, and from the river to the ends of the earth. And what heart that has ever sympathized with Christ in his humiliation and sorrows, by man’s hatred of his gospel, and by that defiance which unbelievers and the ungodly have hurled at him, will not leap for joy at the thought of another advent for him when “at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2:10. Sympathy with the wronged, with the righteous, with truth, and goodness, and peace, renders the advent of Christ congenial, all-consoling, and an object of joyful desire.—(To be continued.)

LETTER FROM T. HUNTINGTON.

BRO. HIMES:—For the benefit of such as were not present, I wish to give through the “Herald” a brief account of our excellent meeting. As I did not take any notes, I shall not be able to present even the substance of the interesting discourses which were delivered; but lest you may not find time to give a more detailed report, I shall do what I can.

Friday, being cold and windy, there were probably some absent who would otherwise have been there; but as it was, there was a goodly number of the brethren and sisters, and they all felt abundantly compensated for the effort made in getting to the meeting. The first discourse was by Bro. Needham, from 2 Cor. 5:7—“For we walk by faith, not by sight.” This was a timely, as well as profitable subject, and ample justice was done to it in the clear and impressive manner in which it was exhibited. In the afternoon, Bro. Himes preached from 1 Pet. 1:13—“Therefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” Here we had presented to us the use of the girdle, then the constituent parts of the mind, and its operations, then how the mind could be girded up, and the inducement for doing it. In the evening,

Bro. Needham preached from 2 Pet. 1:12. The doctrine—the present truth. The design of this discourse was to show, that God had, in every age, brought before the mind of man some great specific truth; which truth was made to take the lead of all others, and on the belief of which turned his acceptance with God. This was illustrated by the history of Adam, Abel, Noah, Abraham, and others, before Christ; and John the Baptist, Christ, and his apostles afterward, to the present time. The subject was then applied to the people of this day, in the fact that the angel having the everlasting gospel (Rev. 14:6, 7.) was now winging his way through the midst of heaven, saying, “Fear God, and give glory to him; for the hour of his judgment is come.” Thus ended the first day.

Saturday.—Bro. Needham preached both in the morning and afternoon. First text, Luke 19:11-27. The subject was, that the kingdom cannot come, and the awards be determined, until the Nobleman shall return in person. In the afternoon, the text was from Jer. 25:26—“And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.” To give an adequate idea of this discourse, I should need notes, which I did not take. To give a mere sketch of such a sermon, would present important ideas without the proof on which those ideas are based, and consequently would neither answer the mind of the reader, nor do justice to the preacher. I hope Bro. Needham may think best to give the leading points of the discourse, at some convenient time, in the “Herald.” I think the subject presents thoughts too important to be lost.

In the evening, Bro. Himes gave a discourse from Eph. 2:1-7. This was an exceedingly impressive effort, and the effect on the minds of those who heard it was evidently convincing. The object was to show, that all effort of a religious character, which has ever been made at any period of the world, has had the sole object of taking out a remnant, and not the conversion of the whole mass. This fact was exhibited in the history of the ages past, as well as in the one in which we now live. No general or universal reform or conversion of the world is to be looked for, because such a result never was any part of God’s original design. The “taking out” of a people is all that ever was contemplated; and that being accomplished, no more is to be looked for.

Sunday.—Services commenced with a full house of attentive hearers. Bro. Himes spoke in the morning and in the afternoon. The first discourse was from 2 Pet. 3:4—“Where is the promise of his coming?” He spoke nearly two hours and a half from the passage quoted, and no sign of weariness appeared in the audience; and when the service was closed, universal satisfaction was visible. The truth commended itself to every man’s conscience. In the afternoon, Bro. Himes spoke from Ezek. 21:25-27. The subject was the nature and time of the establishment of the kingdom of God.

This closed the meeting in Abington; and we can say without hesitation, that no meeting of the kind was ever more promptly sustained, or ended with more satisfactory results. The effort will prove a good one, and the truth will make an impression on minds which were in a condition to receive and retain it. No one, we think, will regret having improved such an opportunity; but many who were there on the Sabbath, did express great regret that they did not hear the whole.

Yours truly in the love of the truth,
Brooklyn, Dec. 13th, 1849.

LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—Through the kind providence of God, I have reached the place for which we sailed. The packet ship “New-World” set sail from Sandy Hook on the 9th inst. We had eleven or twelve cabin passengers, among whom were G. M. Woolsey, Esq., and servant, Dr. Goodale, Dr. J. G. Sewall, W. Mickle, son of the ex-Mayor of New York, W. Augustus, J. Matsell, and the Rev. J. T. Coit, Minister of the Presbyterian Church. The accommodations on board were superior; our state-rooms were commodious and well ventilated, and, in addition, we had the use of a bath-room, containing a douche and shower bath, of which I availed myself every morning, doubtless with advantage to my health. Capt. Knight was very gentlemanly, and studied the comfort of his passengers; he being a very skillful captain, our noble ship was well commanded.

On the first Sabbath after our departure, service was held in the cabin, on which occasion,—Mr. C. feeling unable to preach without injury to his throat,—Capt. Knight read a discourse on “The Moral Uses of the Sea.” On the following Sabbath we again had religious service, in which Capt. K. and Mr. C. took part, and the sermon preached by myself. We intended to hold service on the following Sabbath, but as matters connected with the ship had to be attended to at the time appointed, it had to be dispensed with.

We made the first third of our passage in seven days, the next third in two hours less than four days, and reached the vicinity of Cape Clear by Saturday, 24th inst., on which day we expected to reach Liverpool, but were unexpectedly detained in the Channel by calms and head winds. We first saw land on Sunday afternoon, 25th inst., and Bardsey light-house between seven and eight o’clock. We took a pilot on Monday, 26th inst., saw Holyhead in the morning, and the “Skerries light-house” in the evening. During the night we made but little progress, in consequence of a head wind. In the morning we saw the snowy topped Welch mountains, which presented an interesting appearance. At 11 A. M. a “steam tug” came along side, which took us to near “the

Bar,” from whence the captain and nine of our cabin passengers went in a steam-boat to Liverpool. Having to wait for the tide, the ship did not get to the docks until about nine in the evening. Thus, with every obstacle, we made the passage in eighteen days, and was near making it in fifteen days. (Full particulars of the passage would be tedious, and occupy too much room in the “Herald.”)

We have great cause to be grateful. The fair winds which wafted us along so speedily, the comforts we experienced while away from our homes, the imminent dangers that we escaped, with the privileges that we enjoyed while on the great waste of waters, may be attributed to the goodness of that wise Being who controlleth all things, numbers the hairs of our heads, and without whose knowledge a sparrow fall-eth not to the ground.

Last evening, Nov. 29th, I attended the anniversary meeting of the Bethel Union, held at the Music Hall, where, I should think, upwards of one thousand took tea. Dr. Raffles presided on the occasion. After the removal of the tea-cups, &c., the meeting was called to order, and speeches made by ministers, captains, and sailors. Some pieces by Handel were sung by the choir, which very Scripturally referred to the coming and reign of the Messiah. The Society is supported by the different denominations of Liverpool. Five or six agents are employed, who preach and devote all their time to the interests of seamen, and from the testimony of sailors who were present, the Society has accomplished much good.

I am at present with Bro. Carmount, and intend to commence my labors in the Advent Chapel on Sunday next. I have received some very cheering letters from brethren welcoming me to England, which have greatly encouraged me. With my Christian regards and love to the friends of the cause in the United States, I remain, yours, looking for the Saviour.
Liverpool, Nov. 30th, 1849.

ACROSTIC.

A round the earth diffuse thy light,
D ispel the darkness of this night;
V indicate Christ’s coming again,
E ven in person on earth to reign,
N e’er cease to cry, He now is near,
T hough wicked men may mock and jeer.

H is coming cannot long delay;
E arth and its pomp must pass away;
R oman rule will soon be o’er,
A nd kings shall rise and reign no more.
L et then thy labor still extend,
D esisting not till time shall end.

E. G.

A MISSION TO THE SOUTH.

Though the Advent brethren have been most indefatigable in their labors in the proclamation of the Advent message in various fields of labor, both at home and in foreign lands, yet but little has been done for our Southern States. The cry from that region is, “Come over and help us;” and it becomes a question of no little interest whether we ought to heed these calls. I have recently received letters from South Carolina and Louisiana, expressing a desire for labors in those and adjoining States. I here give the letter from Louisiana, that the brethren may consider what is duty in the case.

Lake Providence (La.), Nov. 19th, ‘49.

BRO. MANSFIELD:—I embrace the present opportunity to address a few lines to you, to request you to send me the value of the enclosed amount in the eight-page sheet which you have just published in your city. I desire it for distribution, being an Adventist, and a subscriber to the “Advent Herald,” (by which means I learned that you had issued a sheet,) and I feel anxious to do all I can in this glorious cause; and I am the more impressed with the necessity of exerting myself, as I see the day approaching. O, my dear brother, urge some one or more Advent ministers to come and proclaim in this Southern country the glad tidings of a coming King to set up his kingdom, and reign with his saints.—O, look at the fields of Kentucky, Tennessee, Arkansas, Missouri, Louisiana, Mississippi, and Texas, ripening white to the harvest of the last great day. And yet there are no Advent laborers in those fields to warn them to prepare for the coming kingdom, though it is so nigh. O, how can ministers of God in this faith look upon those fields, white unto the harvest, and destitute of Advent laborers, and yet stay where they are, when they have given line upon line, and precept upon precept, all through that country? Ah, remember God’s words, clear your skirts from the blood of all men. Consider well your duty as ministers of that God who is a consuming fire.—Give me an interest in your prayers, dear brother, that the God of grace may sustain me through these trying times, and bring me, with the redeemed of every nation, into his everlasting kingdom.

In hope of the speedy coming of our Lord Jesus, your sincere though unknown friend and brother in Christ,
JAMES G. WHITE.

Now, I would ask the brethren, What ought we to do? Shall we suffer our own country to call upon us while we heed not the call? I submit the matter for your consideration. There are those who are ready to say, “Send us.” Who will contribute the means?
L. D. MANSFIELD.

Rochester, Dec. 10th, 1849.

[We have received many communications from the South, calling for aid. We have responded by doing what we could. Publications have been sent freely, and Northern lecturers have gone as far as they could. Some have been received, and others have been obliged to return North, on account of the cry of “Abolition.” If any feel that they have a duty to perform to the South in reference to the Advent message, we hope they will discharge it faithfully. We shall not be backward in such further aid as we

may be able to render. If some able lecturers could be raised up in the South, we presume, from circumstances we need not specify, they might accomplish more than any from the North.—Ed.]

Extracts from Letters.

From Halifax, Dec. 10th, 1849.

DEAR BRO. HIMES:—I have been in this city about three weeks. On my way hither, I had the pleasure of meeting with the friends at Granville, Clements, and Bear River. Found them generally well, and still holding on to the truth. I do not think that they have ever been in a more prosperous state than at present. They enjoy the labors of Bro. Ingham, who is devoting himself, and all that he has, to the upbuilding of the cause in these parts. We find him to be a true yoke-fellow, and the good effects of his untiring efforts are already seen, and we trust will more prominently appear in the day when our Lord shall make up his jewels.

At the Bay-shore Settlement, the brethren are at peace, very happily united in the bonds of love, notwithstanding a mighty effort has been made to crush the influence of those who labor to spread the glad tidings of the coming King. Bro. John Woodworth resides at that place, and is constantly, by precept and example, helping them after a godly sort. They have, through his instrumentality, a well attended Sabbath-school, which is exerting a happy influence over the minds of most of the youth in the settlements. In Clements, the cause is increasing in interest.

We had the privilege of speaking three times to the friends in Cornwallis. Good attention was paid, and we were invited to stay with them for a little while; but as it seemed duty to visit this place first, we could not accept of the invitation at that time, but purpose making them another visit soon, if the Lord will. Bro. Ingham and myself have made arrangements to hold a number of meetings there the first of the coming month. Yours in hope,
J. LENFEST.

From Lower Granville (N. S.), Nov. 24th, 1849.

BRO. HIMES:—I am not discouraged, but am still striving for the kingdom. Never have I felt more decided to endure to the end than I do now. The reward is at the end, and will be a crown of righteousness, and an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those that are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Amidst all my trials and conflicts in this world of affliction, it cheers my heart to see the evidences of the speedy coming of the Lord thickening around me. It is clear that we have reached that period indicated by the distress of the nations with perplexity. What then? Jesus says, that when these things begin to come to pass, we are to look up and lift up our heads, for our redemption draweth nigh. Never were we in more perilous times than now. There are many things transpiring around us to draw us away from our true position. Without a strict adherence to the sure word of prophecy, to ascertain our true position, we shall be allured away by the errors of the wicked, and fall from our own steadfastness. We have need to watch and pray always, that we may be accounted worthy to escape all the things that are coming upon the earth, and to stand before the Son of man.

Things remain about the same as they were among the Adventists in this province. There appears to be a little waking up among them; a few have been reclaimed, and I hope there will be more, for there is much need of more engagedness among us all. Time is short, and what is done must be done quickly. Let us all do our duty in warning sinners to flee from the wrath to come, for soon he that is filthy will be filthy still, and he that is righteous will be righteous still. Let us be diligent, that we may be found of him in peace, without spot and blameless.

Yours, expecting speedy redemption,

WM. M. INGHAM.

From Waterloo (C. E.), Dec. 14th, 1849.

BRO. HIMES:—In the “Herald” of Dec. 8th it is said in my letter, that the conference in Stanstead will be the first week in January, and the one in Waterloo the second week. This was according to the original arrangement; but as we cannot have the church at Derby Line on the first week in January, the conference will be held as announced on the last page of the “Herald.” Bro. Shipman and Burnham must arrange to stay in Canada at least four weeks. Yours,
R. HUTCHINSON.

Obituary.

Mrs. ABIGAIL D. HEMINGWAY, wife of Benjamin Hemingway, departed this life in Camden, Me., Oct. 24th, aged 56 years and two months. Her disease was an affection of the lungs, with which she had been afflicted for several years, which she bore with Christian fortitude and resignation. She experienced religion when young, and united with the Methodists, with whom she remained until 1845. In 1843 she embraced the Advent doctrine, and was a firm believer in the speedy coming of Christ until her death. I have often heard her speak of the blessed hope, and of that land where the inhabitant will not say, “I am sick.” She looked forward with pleasure to the resurrection, when she expected her vile body would be changed, and fashioned like her Saviour’s glorious body. We have lost a kind and affectionate mother, but I mourn not as those who have no hope, for I expect to meet her soon in a better land.
E. T. HEMINGWAY.

DIED, in Manchester, Dec. 7th, LOUISA L. CAVIS, aged 21 years. Her trust was in God, and her death peaceful.

THE ADVENT HERALD.

BOSTON, DECEMBER 29, 1849.

Visit to Father Miller.

BRO. BLISS:—I arrived here this morning at 10 o'clock, and found Father MILLER alive, and somewhat relieved of his pain, which has been almost insupportable, though there appears to be no hope of his recovery.

On entering his room, he immediately recognized my voice, and on approaching his bedside, he was able to distinguish my features, though his eyes were dim. He grasped my hand, and held it for some time, exclaiming with much earnestness, and in a tone of affection, "Is this Elder Himes?—Is it Elder Himes?—O! is it Elder Himes?—I am glad to see you." "Then you do know me, Father MILLER, do you?" "O yes,—I understand,—I know what is passing." He was then silent for a few moments, apparently in a deep study. Presently he introduced the subject of my connection with the Advent cause, and spoke of my responsibility, expressing a fervent desire that I might be relieved from the difficulties that beset me. He also expressed much anxiety about the cause, and alluded to his own departure. I assured him that he had faithfully discharged his duty, was clear from the blood of all men, and could now leave this matter in the hands of God. I told him that so far as I was concerned, I hoped for grace to enable me to be faithful in the ministry I had received. He seemed to assent, and then fell into a dose, for he was weak, and unable to converse longer than a few moments at a time. Presently he said, "Elder Himes has come,—I love Elder Himes." He then spoke on the subject of the "Spirit of adoption," which we have now, and of the final adoption, for which we look at the second coming of the blessed SAVIOUR. Last evening he said to Bro. Bosworth, "Tell them (the brethren) we are right,—the coming of the Lord draweth nigh;—but they must be patient, and wait for him." His mind is still clear and strong on the subject of the conscious intermediate state. He believes that when he shall be absent from the body he will be present with the Lord. He expects that his flesh will slumber in the ground, till Jesus comes and bids it rise, when he will be perfected. He never looked for the crown at death, but at the time when Jesus should come in his glory. The intermediate state is not that for which he longs most, (though, with the apostle, he thinks that is "better" than this state of toil and sorrow,) but the final, the glorified state, when the body shall be redeemed, and made like unto the glorious body of CHRIST, is the subject of this hope.

For some weeks past, his mind has dwelt much on the subjects of the judgment, the "adoption," and the new heavens and earth. The following hymns very much interested him of late. He has repeated them over and over, and requested to have them sung by his children, (who, by the way, are beautiful singers). He seemed to be greatly comforted in hearing them. One of the hymns is by Dr. Watts, and is called

THE HEAVENLY CANAAN.

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between.

But timorous mortals start and shrink
To cross this narrow sea;
And linger, shivering on the brink,
And fear to launch away.

O could we make our doubts remove,
Those gloomy thoughts that rise,
And see the Canaan that we love,
With unobscured eyes!

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

The other is called "I long to be there," and may be found on page 446 of the *Harp*.

In the midst of temptation, and sorrow, and strife,
And evils unnumbered, of this bitter life,
I look to a blessed earth, free from all care,
The kingdom of Jesus, and long to be there.

Long to be there, long to be there,
The kingdom of Jesus, and long to be there.

When poverty presses, and foes do surround,
And clouds of thick darkness do hover around
The pathway to glory, which Christ did prepare,
I look for his coming, and long to be there.

Long to be there, &c.

When this mortal body is racking with pain,
And demons are striving to trouble my brain,
I hope for the crown that the saints soon shall wear,
In the regions of glory, and long to be there.
Long to be there, &c.

When the wicked are scoffing,—because I believe
The Saviour is coming, my pains to relieve,—
I weep for their folly, and bow in deep prayer,
For Christ's coming kingdom, and long to be there.
Long to be there, &c.

And when cruel death, with his spear lifted high,
Stands full in my presence, and says, Thou shalt die,
I think how my Saviour his smart once did bear,
To fit me for Eden, and long to be there.
Long to be there, &c.

When the grave, with its millions of captives, appears,
To the eye of my mind, it awakens my fears:
I yearn for that morn, when the dead saints shall wear
Their glorified bodies, and long to be there.
Long to be there, &c.

By the sweet flowing River of Life I will sing
My triumph through Jesus, my Saviour and King,
And praise him who brought me, a sinner, to share
A feast of fat things,—O, I long to be there!
Long to be there, &c.

I long to be there! and the thought that 'tis near
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty, I long to be there!
Long to be there, &c.

Such views of the future glory tend to mitigate
The pains of his body, which at times are violent.

The dear old man lies upon his couch in the east room, where he studied the Bible, and wrote his Lectures on the Second Coming of CHRIST, which have so moved the church and the world for a few years past. He is surrounded by his beloved and affectionate wife and children, who watch by his bedside day and night, ministering to all his necessities.

I have visited this family many times, and partook of their hospitality. Many have been the happy and pleasant visits I have enjoyed with my venerable brother; but my present visit is a sad and gloomy one. Never before have I realized such a scene as that which I now am witnessing. My chief friend and father in the gospel is about to be removed hence.—We fondly hoped that together we should be permitted to behold our SAVIOUR coming in his glory, without lying in the dust of the earth. But no, he has been called to rest awhile, while those who have shared his labors are left, still to toil, and strive, and endure. Yet we joyfully hope soon to meet again, where sickness, sorrow, and death will not be known.

I am glad to be permitted to see our brother, and to sympathize with him in his last hours, and minister to his comfort. Though he is hated by the world, and despised by misguided and prejudiced ministers and members of the churches of the land, we cling to him, and love to do him honor and service, both as a man, and more especially as a servant of the Most High God. I know him; I have been with him for the last ten years, under various circumstances, and whether I view him as a man, simply, or as a Christian, he must ever receive my love and respect. Some years ago we fully identified ourselves with him in the following declaration:—

"We were not insensible of the fact, that much obloquy will be cast upon us in consequence of our association with the author of this work. This, however, gives us no pain. We had rather be associated with such a man as William Miller, and stand with him in gloom, or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world."—*Miller's Life and Views*.

I have never regretted that declaration, nor shrunk from the responsibilities which have devolved upon me in consequence.

I can add no more now; you will soon hear from me again. My health is poor, and I shall have to rest awhile, or break down. My appointments, which have been recalled, I will attend to as soon as my health will permit. Brethren, be patient, and pray for me.

Yours, J. V. H.

Low Hampton (N. Y.), Dec. 18th, 1849.

NEW WORK.—"Questions on Bible Subjects, designed for the use of Sunday Schools."—This is designed as a companion to the "Questions on DANIEL," and is of the same sized page. It is designed to give our children, and the world at large, a synopsis of our views of the great plan of redemption. Price, 10 cts. single; \$1 by the dozen per quantity.

The following is the first section:—

THE EXISTENCE OF GOD.

Q. What is God?

A. God is a Spirit.—John 4:24.

Q. How do you know there is a God?

A. The invisible things of him, from the creation of the world, are clearly seen; being understood by the things that are made: even his eternal power and Godhead.—Rom. 1:20.

Q. Has God manifested his existence by his works?

A. The heavens declare the glory of God; and the firmament sheweth his handy work.—Psa. 19:1.

Q. What is the man called, who denies the existence of God?

A. The fool hath said in his heart, There is no God.—Psa. 14:1.

Q. Is God visible?

A. No man hath seen God at any time.—Jno. 1:18.

TO OUR SUBSCRIBERS AND AGENTS.—OFFICE AFFAIRS.—It becomes necessary, in order to sustain the credit and interests of this office, that we should have a settlement with all our agents and subscribers at the close of this volume. Let all make an effort to square their accounts by the 1st of January. This can be done, if an effort is made. Let every one concerned begin now. If every one resolves that his account shall be square by the 1st of January, it will, no doubt, be done. Try!

PROSPECTUS

OF THE NEXT VOLUME.

THE next volume (Vol. V.—new series) of the *Advent Herald* will commence on Saturday, Feb. 2d, 1850. This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 5. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845. And which are in brief—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their Confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the End of the Millennium, and consignment to Everlasting Punishment.

VIII. The Bestowment of Immortality, (in the Scriptural, and not the Secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

TERMS.—The *Advent Herald* is published every Saturday, at No. 8 Chardon-street, Boston, by the subscriber, at \$1 per vol. of six months.

Exchanges, on whom we have conferred similar favors, and others, will receive our thanks for noticing the above. J. V. Himes.

BILLS.—We are sending out bills this week to those who owe \$2 and over. If we make any mistake, we shall be happy to correct. We were in hopes to have had responses from all before this, so as to avoid the necessity of sending bills; to some, this is the third time we have sent without getting a response. Those unable to pay, have only to inform us of this fact, and their bills will be cancelled.

CHILDREN'S HERALD.—The January No. of this little paper, being No. IX. of Vol. III., will be issued next Monday.

"FIDDLE-DE-BIDDLE."—They are to have a ball in Milton Society (Litchfield) on Thanksgiving night, the avails of which are to be given towards repairing the Episcopal church in that place! It is called a "Charity Ball."—*Fiddle-de-biddle*!—*New Haven Journal*.

Rev. James H. Perkins, pastor of the Unitarian church in Cincinnati, committed suicide on the 14th, by jumping into the river while crossing in a boat. It is supposed he was laboring under temporary insanity.

BUSINESS NOTES.

Dr. C. White—Your letter, with the remittance of last October, was not received. Have credited you to No. 432, and send all back numbers of which we have copies.

E. J. Cook—Bro. H. Hill is credited on book to 432. If it said differently in the paper, it was a mistake.

S. S. Guild, \$1—It pays to 435. Had not a single copy of that No. left to send you.

H. D. Law—Bro. H. took your name as H. W. Law, and the paper was thus directed.

J. Jewell—Rec'd for Poor Fund.

J. W. Bailey—What tracts do you refer to?

S. Chapman—It was designed for G. J. Buell.

R. V. Lyon—It had none overlooked.

J. Snook—Have none of Nos. 19, 20, and 21 of this vol.

NEW WORKS PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - \$1
(gilt) - - - 75

2. THE ADVENT HARP, designed for believers in the speedy coming of Christ. (gilt) - - - 60

3. THE BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weetsee. - - - 38

4. THE LAST HOUR—OUR SPECIFIC WORK—\$1 50 per hundred, single copy - - - 2

5. THAT BLESSED HOPE—\$1 per hundred, single copy - - - 15

QUESTIONS ON Bible Subjects - - - 25
BOSTON ALMANAC - - - 10
BROWN'S Almanac and Pocket Memorandum Book - - - 10
BLISS'S Analysis of Geography (new edition) - - - 75
" OUTLINE MAPS - \$3, \$5, \$8, and \$1 per set. of New England, &c. - - - 8

" TOPICS - - - 8
" GEOGRAPHY of New England - - - 15
ENGLISH BIBLES. - - - 15
A small Pocket Bible, gilt edge, without reference. - - - 50

INK—A superior article of Ink powder. Per package for a pint of ink - - - 13

NEW SUBSCRIBERS.—As an encouragement to new subscribers, we will credit them, for \$1 in advance, the time they subscribe to the end of next volume; that is, where we have no postage to pay on the letters received, or the papers to be sent.

TRACT DISTRIBUTION AND MISSION FUND.

E. Parker . . . 25 00 L. H. Cole . . . 1 00
J. Jewell . . . 2 00 Mrs. L. H. Cole . . . 2 00

APPOINTMENTS.

Bro. H. H. Gross will preach in Albany, N. Y., Sabbath, Dec. 30; Benedict's Corners, Jan. 6th, 10 A. M.; and evening at Cranberry Creek; Gloversville, evenings of 7th and 8th; Brockett's Bridge (in the brick church), evening of the 9th, continuing four days, at 2 and 5-1/2 P. M., except the last day (Sabbath), when there will also be preaching at 10-1/2 A. M.—ten lectures. It is hoped there will be a general gathering of the friends, plenty of families to entertain friends from abroad and their tents.

Bro. P. Hawkes will preach in Fitchburg Sunday, Dec. 30; Lunenburg, 31st; Templeton, Jan. 2d; Athol, 3d; Northfield Mountain, 4th; Northfield Farms, Sunday, 6th; Vernon, 7th; Chicopee Falls, Mass., 9th; Springfield, 10th; Blandford, Sunday, 11th; (during the week I will preach where Bro. Bates may appoint); Pleasant Valley, Ct., Sunday, 10th.

Bro. L. R. Bates will preach at New Durham Ridge Jan. 8th, at 11 and 2 o'clock; Nottingham Sq., evening of 9th; Ballard Vale, (where Bro. Green and Buzzell may appoint), evening of 12th and Sunday—will the brethren from South Andover please attend P. Frankfort, Me., Sabbath, 20th—unless Bro. T. Smith arranges for the discussion with Mr. Rand at Eddington, the 2d; if not, will be at Lowell the 20th.

Bro. J. Cummings will preach at Claremont, N. H., January 1st, 2d, and 3d; North Springfield, Vt., evening of 5th, and Sunday; Concord, N. H., 14th; Manchester, 15th; Lawrence, Mass., 16th; Marblehead, 18th and over the Sabbath.

Bro. A. Sherwin will preach in Burlington, Vt., evening of Jan. 9th; Low Hampton, N. Y., Sabbath, 13th.

Bro. Edwin Burham will preach at Sugar Hill Sabbath, Jan. 6th, on his way to Canada.

Bro. John Couch Jr. will meet with the brethren in Hill, N. H., Sunday, Jan. 6th.

Bro. Hale may be expected to preach in South Reading Sunday, Jan. 6th.

Bro. D. Campbell will preach in the following places: Carrying-place, Dec. 31st, 7 P. M.; Colborne, Jan. 1st, 7 P. M.; Colburn, 2d, 7 P. M.; Burlington (at Young's), 3d, 7 P. M.; Perce, 4th, 6 P. M.; Hastings, 5th, 6 P. M.; Toronto (near Oakville), at Bro. Briggs'—bro. Forman see to it, 6th, 7 P. M.; Nelson, 8th, 6 P. M.; Father Campbell's, 9th; 6 P. M.; Burrows, 10th, 6 P. M.; Elder W. Oliver's, 11th, 6 P. M.; Gray, 12th, 6 P. M.; London, 13th, 6 P. M.; Bro. Morrill see to it; Gibson, 14th, 6 P. M.; Burdian, 15th, 6 P. M.; Ireland, 16th and 17th, 6 P. M.; Fingert, 18th, 6 P. M.; Burdian, 19th, 6 P. M., and the 20th, 11 A. M.; Norwich at W. Hook's, 22d, 6 P. M.; Deacon Howard's, 23d, 6 P. M.; Latham Crandell's, 24th, 6 P. M.; Bro. Russell's, 25th, 6 P. M.; Credit, 26th, 6 P. M.

Bro. King S. Hastings will preach in Bristol 30th and 31st (watch night); Litchfield (near Bro. Adams), Jan. 1st, 1st; near Bro. 3d, 2d; Roxbury 3d and 4th; East River 5th, at Sunday, 6th; Pleasant Valley, 8th; conference at South Weymouth Friday evening, 11th, and continue over the Sabbath; Savoy (near Elder Acton's), 14th; near Bro. Neekins', 15th; near Bro. Sills', 16th; Plainfield, 17th; conference at Ashfield (clapnet corners), evening of 18th, and continue as long as thought best.

Bro. N. Billings will preach at East Kingston, N. H., evening of Jan. 2d; South Berwick, Me., 3d; at Great Falls 4th; New Durham Ridge, N. H., Sabbath, 6th; Pittsfield, Sabbath, 13th; Concord 14th; Manchester 15th.

Bro. L. D. Thompson will preach at Walden, Vt., four corners, the first Sabbath in January; Piermont, N. H., the second; Grafton, N. H., 16th; Lake Village 17th; New Durham Ridge 18th; 1st North, Sabbath, 20th; Abington, Mass., 22d and 23d; Burnstead, N. H. (at the red schoolhouse), Sabbath, 27th.

Bro. S. W. Bishop will preach at Savoy (where Bro. Neekins may appoint), Jan. 1st; Cheshire, 5th, and continue over Sunday. The evening meetings at 6 P. M.

Bro. A. Brown will preach in Berlin (at Bro. J. Eams'), Jan. 1st; Marlboro' 2d—each at 6-1/2 P. M.

Bro. Jonathan Wilson will preach at Hartford, Ct., the first Sabbath in Jan.

Bro. C. R. Griggs will preach in Athol Sabbath, Dec. 24th.

MEETINGS.

MISSION OF BRN. E. BURNHAM AND I. H. SHIPMAN TO CANADA.—Providence permitting, there will be a conference in Derby Line, beginning on Wednesday evening, second week in January, and continue each day over the Sabbath. Also in Watertown, beginning on Wednesday evening, third week in January, and continue over the Sabbath. Brethren in Watertown will do all they can to accommodate friends from a distance, excepting the keeping of horses, though this may be had at the hotel on reasonable terms. The remaining meetings of the mission will be announced hereafter. The sustaining of these meetings will require the co-operation of all interested in them. J. HUTCHINSON.

A conference will be held in Whitefield Village, N. H., on Friday, Jan. 11th, at 10 A. M., and continue over the Sabbath. Bro. J. S. Cook will be present. Brethren in Lisbon, Landaff, Carroll, Lancaster, Danville, Sutton, Vt., and elsewhere, are invited.

JOHN M. GORE.

A conference will be held in Shipton, C. E., the first week in Feb. Bro. Edwin Burham and I. H. Shipman are requested to attend, as soon as their appointments at Watertown and Granby are fulfilled.

W. GILMAN.

There will be a conference in Stanbridge, C. E., Friday evening, Jan. 11th, and continue over the Sabbath. D. T. TAYLOR, JR.

Providence permitting, a conference will be held in Cambridge Centre, Vt., commencing Thursday evening, Jan. 3d, and continue over the Sabbath. Brethren and friends are cordially invited. Let us all be in the aid of the cause. Bro. D. T. Taylor, Jr., and A. Sherwin are expected to attend.

I will attend a conference in Sutton, N. H., January 10th, at 10 A. M., to continue over Sunday. The brethren may arrange accordingly. Bro. Sherwin is expected to visit Canada East in February next.

J. CUMMINGS.

Bro. H. Plummer and L. R. Bates will hold a conference in Tiptonborough, Jan. 2d, and continue over the Sabbath.

AGENTS FOR THE HERALD.

ALBANY, N. Y.—F. Gladding, 111 Jefferson-street.
AUBURN, N. Y.—H. L. Smith.
BUFFALO, N. Y.—F. McMillan.
CINCINNATI, O.—Joseph Wilson.
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Receipts for the Week ending Dec. 26.

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ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV.

BOSTON, SATURDAY, JANUARY 5, 1850.

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The Flight of Time.

BY J. G. PERCIVAL.

Faintly flow, thou falling river,
Like a dream that dies away;
Down to ocean gliding ever,
Keep thy calm, unruffled way;
Time with such a silent motion,
Flows along on wings of air,
To eternity's dark ocean,
Burying all its treasures there.

Roses bloom, and then they wither;
Cheeks are bright, and then they die;
Shapes of light are wafted hither,
Then, like visions, hurry by;
Quick as clouds at even driven
O'er the many-colored west,
Years are bearing us to heaven,
Home of happiness and rest.

Lectures on Prophecy.

President Weethee's lecture, last Friday evening, comprised a brief view of four lines of prophecy. He commenced by reading Rev. 11:15-18:—

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom* of our Lord and his Christ, and he shall reign forever and ever. And the twenty-four elders fell upon their faces, saying, We give thee thanks, O Lord God Almighty, because thou hast taken to thee thy great power and hast reigned: and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy [or corrupt] the earth."

Nearly all respectable commentators agree that the events here described are soon to transpire. The difference between them and us relates, not so much to the *nearness*, as to the *nature* of them. There are few, if any, who begin the twelve hundred and sixty years of Papal rule later than A. D. 606. It is, therefore, but about sixteen years to the end of that period, even according to the popular belief. As we are, therefore, confessedly in or near a great crisis in the world's history, it becomes us to look well to our divine chart. But some are discouraged, because they do not understand the language of symbols, in which it has pleased our heavenly Father to speak to us. But if they spent one-fourth as much time in studying this subject, as they do subjects relating to worldly affairs, they might understand.

We notice four lines of events, all centering at the present time. They are, 1. The seals.—Rev. 6. 2. The wild beasts.—Rev. 12, 13, 17. 3. The witnesses.—Rev. 11. 4. The trumpets.—Chaps. 8, 9, 11.

That we have passed the twelve hundred and sixty years in which the witnesses prophesy in sackcloth, is evident. We also believe that six of the seals have passed. The dragon beast, the leopard beast, and the scarlet beast, have long since had their day, and there are few points on which expositors are better agreed, than that we have long since entered upon the sixth trumpet.

The witnesses began to prophesy in sackcloth about the year 538, when the Pope, by Justinian's decree, was empowered to act as

* Our translation reads "kingdoms" here; but the Bible-reader will notice that it is in *italic*, showing it to be a supplied word. In all the one hundred and thirty-three places where the kingdom of God is referred to, it is never plural in the original. It evidently ought to be singular here.

God's vice-gerent on earth. Two witnesses are named, as being the lowest number which could be received in a court of justice, in a capital case. Those who defended the true character of Christ against the pretensions of anti-Christ, became few in number, and retired, or were driven into obscurity, which is represented by the witnesses prophesying in sackcloth. As the twelve hundred and sixty years drew to an end in the time of the French Revolution, their voices being silenced—as witnesses they were dead. Then it was that the beast came up from the abyss, or bottomless pit, in the shape of that infidel power, which warred against Christ.

That Christ was the real object of warfare, is manifest from the familiar motto used by Voltaire in writing to the king of Prussia—"Crush the wretch!" As they could not reach his person, they burnt his word, and persecuted his servants. But after three and a half years, the slain witnesses arose to new life, and you all know they no longer prophesy in sackcloth.

The seals.—That the first four seals relate to times previous to the establishment of the Papal power is manifest. The time of that power is evidently marked by the fifth seal, when the souls under the altar cry out, "How long?" The sixth seal evidently symbolizes the convulsions attending the French Revolution.

The trumpets.—The first four may be called German trumpets, being all fulfilled by the four great barbarian invasions of Rome before the year 476. They are followed by an angel, crying, "Wo, wo, wo, by reason of the other voices of the trumpet of the three angels which are yet to sound." Then follows (in Rev. 11) the fallen star, to whom was given the key of the bottomless pit, from which smoke and locusts came forth. All agree that these are Saracens, or Arab warriors. Their power was to hurt men five months—representing one hundred and fifty years, from 612 to 762, in which time Mohammedanism was carried by the sword over a great part of Asia, Africa, and Europe. At the end of this period, they built Bagdad, the City of Peace, and ceased their ravages.

For three hundred years afterward the four great Mohammedan chiefs are bound, or restrained. At the sounding of the sixth angel they are loosed, and prepare to slay, for a period representing three hundred and ninety-one years and fifteen days. This period evidently begins at the taking of Constantinople, from 1449 to 1453, and must therefore end from 1840 to 1844, since which time the power of the Turks has been effectually restrained. We see, therefore, that the second wo is behind us, and the third wo, which is before us, cometh "quickly," at the sounding of the seventh trumpet.

We would here ask your special attention to a striking fact respecting the six trumpets which are past. Each one is attended by an executive agent, personally present. 1. Alaric. 2. Genseric. 3. Attila. 4. Odoacer. 5. The Saracens. 6. The Turks. The seventh is the trump of God, and how can we doubt that he will also personally execute that which the seventh trumpet introduces? Four several times this same trumpet is brought to view in the New Testament. In Matt. 24:31, it may be called the *Elect* trumpet, as it gathers the elect, and must of course raise them from the dead. In 1 Thess. 4:13-17, it may be called the *Advent* trumpet, as it is there said: "The Lord himself shall descend from heaven with the trump of God." In 1 Cor. 15:51, it may be called the *Resurrection* trumpet, as it is said, the dead shall be raised and the living changed, in a moment at the last trump. In 2 Tim. 4:1 it is said, Christ shall judge the liv-

ing and the dead at his appearing. In our text we learn that the dead are to be judged at the seventh trumpet. It follows that then shall be Christ's appearing.

Mark the five particulars introduced. 1. The nations were angry. Can this represent their conversion. 2. Thy wrath is come. It shall be as it was in the days of Noah and of Lot, when watery or fiery floods swept away the ungodly. 3. The dead are judged. Does this accord with the popular doctrine of a temporal millennium? 4. The saints are rewarded; and Paul shows us (2 Tim. 4:8) that they receive their reward on the day of Christ's appearing. 5. The destroyers, or corrupters of the earth, are to be destroyed. When Christ appears, those who obey not the gospel shall be punished with everlasting destruction.—2 Tim. 1:9.

For myself, I wish not to have part or fellowship with those who are doomed to destruction. Yet it often happens that professing Christians are joined in societies with infidels, and call them *brothers*, while they address a member of the same church as *Mister*. Who among you are keeping your garments unspotted from the world, so that you will rejoice at Christ's coming.

Friday evening, Dec. 7th, President Weethee commenced the fourth lecture of the course, by reading Rev. 10:1-7:—

"And I saw another mighty angel come down from heaven. And he set his right foot on the sea, and his left foot on the earth: and lifted up his hand to heaven, and sware by him who liveth forever and ever that there should be time no longer; but in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

He briefly recapitulated the chief points of the preceding lectures, showing that these two propositions had been established: 1. That the third wo comes with the seventh trumpet; and 2. That it is to come "quickly." The reader is requested to read Rev. 8:13, and 11:14-18, where he will see these points clearly sustained. But instead of taking this simple language of God's word, in its obvious import, the church has, by a strange metamorphosis, understood it to speak of a long period of peace and prosperity.

But we ask you candidly to analyze the testimony. During the past week, we have been struck with the extreme care and minuteness with which evidence has been examined in the case of the murdered Dr. Parkman. The very ashes of the stove have been analyzed, and minute particles of gold, silver, button-frames, &c., have been preserved, for the evidence which may be extracted from them. But we are now examining a case more important than ten thousand Dr. Parkman cases;—but how indifferent are the multitude on this subject. When an individual is to be hung, the government sends him a chaplain while the execution is delayed, and warns him to prepare. When a physician believes his patient to be on his death-bed, he tells him of his danger. But the mass of the people seem to think of nothing but this "present world." Everything goes with a rush. People are drinking in principles which would have been amazing, if not incredible, forty years ago. In this very hall, the public, on the ensuing week, are invited to witness some of the "wonders" or miracles which form a striking feature in these last days. In Rev. 14th and 16th, six remarkable agents are noticed, evidently belonging in or near the present time.

1. Rev. 14:6—"I saw another angel having the everlasting gospel, saying, Fear God, and

give glory to him, for the hour of his judgment is come." That this angel represents human messengers, is according to the popular view, as was shown in a preceding lecture. Is there any class of men who are delivering a message like that of this angel?

2. 8th verse—"And there followed another angel, saying, Babylon is fallen." Babylon was represented by the woman on the scarlet beast. In another place she is seen sitting on "waters," which are explained to mean nations. We have seen the Papal power in ages past, sitting on the nations which bowed submissive to her power, and were guided by her rein. But now, when most of the nations have cast her off, she is proclaimed as fallen.

3. Vs. 9 and 18—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Here is evidently set forth a fearful danger of the present times, on which we shall not now enlarge.

The remaining three agents are of an opposite character. They are seen in Rev. 16:12-15—"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons) working miracles, which go forth unto the kings of the earth, to gather them to the battle of that great day of God Almighty." The word rendered devils is demons, in the original, meaning *knowing ones*. At first, it was a title applied to sages and philosophers, and thence was naturally applied to unseen spirits. We take it in its first meaning, as applied to those knowing ones who are performing wonders, or working miracles. This is a miraculous age, even in the estimation of those who live in it. What wonder, then, that it is so represented in a vision seen 1750 years ago?

Your serious attention is now called to a view of the present age of startling interest. In Rev. 10:7, it is said the mystery of God should be finished, when the seventh angel begins to sound. For more than four years, said the speaker, I have availed myself of every opportunity, having had access to the largest libraries, in consulting the best lexicons, in order to get the best information, as to the meaning of the original words used in this text. The result is, a firm conviction that the meaning would be much better expressed, by two changes in the translation.

First, I believe the angel should not be represented as saying, "there should be time no longer," but, "the time is not yet."* This seems to relate to the time of the Reformers. When those rash spirits, called fifth monarchy men, headed by Munzer and others, declared that the time had arrived for the overthrow of the civil governments, and the establishment of the everlasting kingdom, Luther and Melancthon rebuked them. They believed they were living under the sixth trumpet, and therefore the time was not yet.

Another change manifestly required is, that the word rendered *begin* should be rendered "delay." The original word occurs one hundred and eight times in the New Testament, and in *no other place* is it rendered *begin*.† It

* Since hearing the lecture, I have consulted Doddridge's translation in his "Family Expositor," and I find that learned and pious divine strikingly confirming this. He translates thus: "In the days of the voice of the seventh angel, who was about quickly to sound." The learned Wakefield translates thus: "In the days of the sound of the seventh angel, when he is going to blow his trumpet."—Reporter.

† The translation by Prof. N. N. Whiting, reads: "The time should not yet be." A translation pub-

always refers to events near at hand, but not yet come, as when Jairus says, "My little daughter lieth at the point of death," (Mark 5:23,) or "when the seven days were almost ended," (Acts 21:27.) In Acts 22:15, when Ananias says to Saul, "Why tarriest thou?" we get the exact import of the word, implying a delay.

But what is meant by the voice of the seventh angel, while he delays to sound? Many understand the voice and the blast of the trumpet to be the same. But the word here rendered voice, carries with it the idea of proclamation. When king Hezekiah and his counsellors established a decree to make proclamation throughout all Israel, the original word is like that used here. Hezekiah sent a voice through the land by the messengers who proclaimed it. In Acts 13:27, we read of the voices of the prophets, which are read every Sabbath day. The readers in the synagogues gave a voice to the prophets. And have not the proclamations of the last few years given a voice to the seventh angel? Has there not been a class of persons, who have made the seventh angel speak to this generation? "The nations were angry;"—and has not your attention been often called to the position of the nations as indicating the signs of the times?—"The time of the dead that they should be judged." Have not the resurrection and judgment been made peculiarly prominent? Has not the voice of the seventh angel been heard? We read of one who shrunk from making the proclamation he was told to make. But when he took ship to go another way, God met him, and having humbled him, said: "Go preach the preaching that I bid thee." With such reverence was this message heard at Nineveh, that the king and all the people put on sackcloth, fasted, prayed, and turned every one from their evil ways, and the city was spared. O that we might see similar effects now.

Are we part of the seventh angel's voice?—Can we be silent without guilt, when we stand so near the coming of Christ?—*Providence Journal.*

Dr. Cox's Discourse.

(Continued from our last.)

According to the usage and the laws of prophecy, the prophets last in the series and nearest to the events predicted, are always the most ample, plain, and particular, in describing them. How is it, then, that the New Testament tells us so much of the conversion of the Jews, and that "all Israel shall be saved," and yet never lists a particle about their restoration to Palestine? [Note 1.] And is the Old Testament, comparatively umbrageous and inferior, to control and reduce the brighter inculcations of the New? the moon, because it rules the night, to supersede the sun, that rules the day, and makes the noon? Let the apocrypha comfort the Pope, and the koran regulate the Sultan, and transcendental visions assure the wisdom of infidels, and adorable nonsense entertain and bless the piety of Oxford; as for us, we prefer the Holy Scriptures, soundly interpreted, the new and the last and the most didactic explicating the more ancient, the symbolical, and the comparatively obscure portions, of the divine oracles.

"As it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins." [Note 2:] nothing here about a voyage to Judea, Samaria, or Galilee, by land or water! nothing about ships, or dromedaries, or the money of Rothschilds, or the patronage of the Czar, or the agency of England, or a temporal messiah! Piety is all—piety, salvation, usefulness!*

Some indeed argue differently from the characteristic expectation of the Jews themselves, in all quarters of the world. We entertain, from the same premises, an inference precisely the reverse. What if such be the sentiment of their dismembered nationality; their darkened singularity, forlorn and scattered among the

lished in Philadelphia in 1823, by one who was then a Universalist minister there, reads: "The time would not yet be."

* I consider these remarks as necessarily mere sketches and touches of the subject, yet indicative demonstrably of the truth. We find no place here for an extended discussion. There is one passage of many, however, that seems most fully and graphically to show not more the post-millennial apostasy for "a little season," than, immediately on it, the post-millennial advent of the Son of man—Rev. 20:11–15—when the resurrection of the dead, the scenery and the awe of eternal judgment, and the final consummation of "the mystery of God," succeed in order forever. 1 Thess. 4:15–18; Matt. 25:21, 32; Acts 1:11; 3:21. [Note 3.]

nations of the earth, favoring or asserting everywhere their geographical restoration, their worldly prosperity, their temporal Messiah, their monarchy and imperial state, soon to be re-established, augmented, and enjoyed, by them, at Jerusalem; the entire temple-service also restored, with typical atonements, oblations, and sacrifices for sin; what dishonor to the cross of Christ! to Him who "was once offered to bear the sins of many," and who, "by one offering, hath perfected forever them that are sanctified." And we are, on this account, to believe that their expectation is right, if not to favor all the other literalizing theories, anticipating the pre-millennial advent and dominion of the Son of God in person! It is well enough, so far as consistency goes, for the poor blundering Jews to think as they do. The premises are probably facts, and we have no interest in denying them. But we protest against the reasoning. Have we forgot that the veil remains on the heart of the Jew? that his mind is blinded, earthly, self-righteous, unspiritual, ignorant, destitute of the faith of Abraham, and at all events, in his gloomy alienation, no oracle for the saints of God; especially in this eventful age—of revolution, preparation, and transition, toward the millennium? We more than suspect the grossness of the unregenerate, nay, the very "devices of the devil," in all such illuminations and theories. The kingdom of God "is not of this world—cometh not with observation—is within you—not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Its coming and its form are alike its nature and its end.

3. The men who favor the views, in any way, of another dispensation on earth, are, as a class, though with some illustrious exceptions, written in history and reprobated by the wise, I will not say as no Christians—leaving that with God! but as guides and doctors of the church, though specious possibly, yet, erroneous, or deceptive, or sincere but mythical, or mistaken, if not lunatic, or often monstrously ignorant, infatuated, doting, and partizan.—From our own times backward, the names of Miller, Joe Smith, Ann Lee, Irving, Swedenborg, Fox, and others, to those of Mohammed, Manichaeus, and Montanus, [and Cox?—Ed.] to add no others, are enough to sicken us with the religious vagaries and absurdities of poor presumptuous, busybodying, and degraded human nature. Their owners were comets, meteors, or ignes fatui in the system. They were mainly corrupters, false lights, perverted men. Their influence is erratic, full of blight and mischief to the hopes of the good. And some moderns of kindred sympathy, proximates of our own times, show a venturesome ambition of display, and a low pride of originality, and a vile parade of transcendental learning, against the entire pathology of which the churches need to be solemnly warned. They seem to be candidates of signal promise for a place in the same catalogue—if indeed the improved microscopes of posterity shall be able at all to descry them.

4. The genius and the tendency of all these theorizers, are condemned by this criterion—they are opposed to missions. They have little or no apostolic sympathy with the woes and the wants of lost men. Some indeed are more, some less alienated; all, either apathetic, or regardless, or fitful, or openly hostile; at best are they unprincipled, with no consistency of influence, useless, impracticable, on the great topic of the propagation of Christianity: some even "forbidding us to speak to the nations that they might be saved; to fill up their sins always, for the wrath is come on them to the uttermost." [Note 4.]

That the true religion is revealed from heaven for all mankind, that it is given expressly with the order, "Preach it in all the world, to every creature;" [Note 5:] that the profound doctrines of revelation can never conflict with its plain duties, but only favor them [Note 6]; that God sincerely desires us to do our duty; that his people are to display, reflect, carry out, the purposes of his wonderful philanthropy, sympathizing and corresponding with it in all its full-orbed perfection and glory; that all the subjects of God, who have it, are bound to communicate the infinite good to others; that for their omissions here they shall render an account; that all men supremely need it; that sectarianism is no apology, but only itself a sin; that sloth, covetousness, impiety, the policy of hell, and nothing better, are all combined to oppose it; that love to God and man necessarily prompts us to diffuse "the glorious gospel of the blessed God;" that there is no way of salvation in the world but this; that if

Christendom would do its duty here, all the world would soon be Christendom [Note 7]; that our duty is plain, and high, and always in substance the same; that the dense insensibility of men, too often even of the good, in this regard, is only an affecting proof of that moral torpor which human depravity alone explains; that the reflex influence of missions, on domestic interest, on personal character, on national sentiment, as well as on national renown throughout the world, making us more the model nation, as well as the great republic, in the estimation of all other nations, and worthier far as the example of others—that such influence, though not alone, and rather incidental than primary, in our great enterprise, is itself more than an ample compensation for all we do to impart the boon to others; that still the work, in its object, and its direct action to obtain it, is honorable and glorious, and elevated in its own nature, above all comparison in human pursuits, profitable to souls, a glory to our country, beneficent to the whole species, honorable to God, enriching to the very revenues of heaven, and multiplying there its glorious monuments to all eternity; that devout men are all agreed in the great principles of the missionary enterprise, to give the gospel to all the world; that Universalists and other professional deceivers, with all other heretics and infidels and semi-Christians, have no "bowels of mercies," such as the apostles of Christ exemplified, in spreading the gospel incessantly, through the whole world, in the first age of its career: these, and other considerations like them, determine our estimate of all the theories, and all the theorizers, in the world, who care practically little or nothing for communicating the pure light of salvation to all mankind. It is crime!

2. We are now prepared for another statement—that God uses human agency in the work, has done so from the beginning, will do so to the end. What says so instructively our text? O! how grand what it predicts! and the way of it is given in epitome, yet with rigid verity and history. The sway of the world "shall be given to the people of the saints of the Most High." And again, "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came when the saints possessed the kingdom." [Note 8.] Here the popular element is specified as well as the saintly. This is glory; and all things are now in motion, and alive in tendency, overruled sublimely, to effectuate it. Tyrants in church and state, usurpers and selfish oppressors of all sorts, are everywhere weakened, falling, discredited, and resorting desperately to money, to confederation, to feudal subterfuge, to factitious theories of power, to passion, and violence, and arms, to save their usurpations, and crush the duties and the rights of man—crushing morally as well, the claims, the sanctions, and the prerogatives of God.—But their time is short. Their rage is weak, their wrath is vain, their end is near. God is against them, and he will prevail. Ezek. 21:26, 27. How does our text dispose of them! How does his providence proceed to fulfil it, before our eyes as at this day! God actuates the reformers of nations, in spite of selfish conservatives, who love the old and profitable monopolies of privilege, precedence, and power. The people act, they advance, they toil, and they prevail. The dominion is given to them, and they take it. The grant is made to them, and they conquer and occupy it. This more than implies their used and subsidized agency. Their title is good, and their sway legitimate. They hold of God himself. He gives to them the kingdom, the jurisdiction of the earth; as he never gave it to Alexander, or any other of the barbarian "beasts" of human prowess, and usurpation, and blood. God inspires and employs his own people. He makes them wise, and guides their prospered way.—He warms their hearts with the love of Christ. He is their counsellor, and their patron, and their leader in all. He gave Canaan of old to the tribes, in a manner symbolical of the maturer and grander conquests of his people: and they took it, subdued it, achieved it. And so, under him, they fulfilled his purpose, illustrated his plan, occupied the country, and thanked Him for all their victories, and all their possessions, and all their enjoyments.—(To be continued.)

Note 1.—Who are the "all Israel" who shall be saved?—not all of the natural descendants of ABRAHAM; for the SAVIOUR said to some of them, "Ye are of your father the devil."—John 8:44—not all of his natural descendants who are alive on the earth at a given

period; for DAVID saith, "Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they cannot see, and bow down their back *always*."—Rom. 11:9, 10. They must, then, include those only who "turn from their transgressions in Jacob," as it is written in Isa. 59:20, 21:—

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Note 2.—Compare this with Isa. 59:20, 21, where this writing is written.

Note 3.—Yes; and the first resurrection is predicted in the same chapter to precede this millennium.

Note 4.—God will be the judge of all these matters, and will separate the good from the vile.

Note 5.—And with the assurance that when it is preached as a witness to all nations, then shall the end come.—Matt. 24.

Note 6.—True, verily.

Note 7.—How, then, can the words of the SAVIOUR be verified, "In this world ye shall have tribulation"?—John 16:33; and, "Ye shall be hated of all men for my name's sake"?—Matt. 10:22.

Note 8.—How long will they possess it?—"Forever, even forever and ever."—Dan. 7:18. When will they take the kingdom? Not till the beast is destroyed, his body given to the burning flame, and one like the Son of man comes in the clouds of heaven, and there is given him "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his kingdom is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:11, 14. There can be no end of the world after the establishment of this kingdom.

The End of Time

There are secret things, which the Father hath kept in his own power; there are revealed things, which he has manifested for our instruction and salvation. The things uttered by the seven thunders are concealed, but the thing uttered by Him who stands for no other than the Son of God, "the mighty Angel," whom John saw "come down from heaven, clothed with a cloud, and a rainbow upon his head, his face as it were the sun, and his feet as pillars of fire,"—this thing is written and declared to us. A period shall at length arrive, when "the mystery of God shall be finished," and there shall be "time no longer."

Dwell upon this idea for a moment, and it is startling indeed! Time ended, and with it all the things of time which now occupy our attention! Our heavenly Father's time of forbearance will then be past forever. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—But when time shall end, the long-suffering of God will end with it. He will then exalt his throne for judgment; the season of patience will be followed by the season of vengeance; and what vengeance is so dreadful as that which is incurred by trespassing against forbearance, and by heaping up transgression in the time granted, by an extraordinary act of grace, for repentance. The Saviour's time of inviting: once let the season arrive when there shall be time no longer, and this also will be passed forever. The Lord is now continually calling us, by the invitations of his gospel, in the mouths of his ministers. But that same Jesus who now says to all, "Come unto me," when once this decisive hour has arrived, will say unto all, by whom this gracious invitation has not in due season been accepted, "Depart from me." The same Redeemer who has so long called us to himself, and to receive his salvation in a time accepted, at length appears, according to St. John, (Rev. 10th,) as one lifting up his hand, and swearing in his wrath, that there shall be time no longer. Forbear-

ance, invitation, grace, have now found their limits, and by that same assurance which we have for the mercies of God themselves, namely, *his oath*, it is made known to us that the time of offering those mercies shall terminate forever. The Holy Spirit's time of striving, this also will close. Now he is pleased to act continually on men's hearts and consciences, warning them of their sins, and rousing them to duty. But if we perseveringly resist these strivings of the Spirit, a period will come when there shall be time no longer, a period when he will withdraw from us, and will allow this resistance, most fatally to ourselves, to prove victorious. Let that decisive hour once come, and there may be room for remorse, for bitter self-reproach, for burning tears, for the most cutting anguish, but there will be no longer room for repentance. Satan's time of tempting shall also be brought to an end. Then shall come the everlasting destruction of the destroyer, who even now carries the deadly wound within himself, and hath "great wrath, because he knoweth that he hath but a short time." And, consequently, the believer's time of patient waiting and expectation is brought to its termination. The redeemed, we read, "cried with a loud voice," saying, "How long, O Lord, holy and true:—and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season." Here then is the Christian's greatest encouragement, even where the impenitent sees his greatest cause of terror;—at length THERE SHALL BE TIME NO LONGER. The mystery of God shall then be fulfilled. In the interval there may be in various forms, trouble, sorrow, need, sickness, and every other adversity.—Things distressing, afflicting, and terrible, may await him. But they must all come to pass, within a given space, to which a limit is determined by the oath of God himself. Beyond that limit for the Christian, there can be nothing evil. The things concerning him have an end. All his trials and anguish must come and be over previously. Salvation comes afterwards, and strength, and the kingdom of our God, and the power of his Christ.

Not many years their course shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our transported eyes.

Prot. Churchman.

Rise and Progress of the Mormons

There is a class of people in the United States, to which the following pages refer, who style themselves "Mormons." This is a word which belongs to no language living or dead, save that called "gibberish;" it was coined by a Presbyterian preacher, and bestowed upon one of his fictitious characters in a novel he wrote for his own amusement, during a chronic malady with which he was for some time affected. This fiction he termed, the "Book of Mormon." It is said he never intended to publish it; but lent the manuscript to a friend in Pittsburgh, through whom it fell into the hands of a bookseller there, who either had a copy of it written, or retained the original manuscript. The preacher died. In process of time afterwards, the manuscript appeared in print, professing to be the translation of certain golden plates, exhumed from the earth in the state of New York. These plates were stated to have been revealed to one "Joe," of the universal family of Smiths; a fellow of no parts, but of that soft, and semi-daft, and impressible nature, by which he was admirably fitted for the tool of abler, and more ingenious knaves. He was made to pretend that an angel had appeared to him, and revealed the existence and whereabouts of the plates; which were alleged to be engraved in a very ancient character.—When urged to produce these valuable golden plates, a fiction was invented to the effect, that the angel had only promised Joe (who never knew any other than his own vernacular, and that very imperfectly) to make a translation, which, he pretended, he was enabled to do by inspiration. This was published as the "Book of Mormon," and offered to the people of the United States as a Revelation from the Author of the Holy Scriptures.

At first, like the fictions of Mohammed, the contemptible absurdities of Joe Smith's book found but few gullible, or knaves enough in his particular craft, to pretend to believe them.—They made but little noise at first; but in process of time a man went over to them named Sydney Rigdon. This person was once a Baptist preacher, but leaving this denomination, he connected himself somewhat intimately with Mr. Alexander Campbell, of Bethany, Brook Co., Virginia. While associated with him, he

made himself perfectly acquainted with his views; and was quite a popular advocate of them. For some reason he separated from Mr. Campbell, and joined Joe Smith and his company. Joe's "Book" was their confession of faith, which, however, was but charily used in the beginning. Like others of this class, he professed to respect the Bible and to preach it; but the new creed, with the collateral revelations invented to suit the occasion, were the real "rule of faith and practice" in the case. I have seen a hand-book of Joe's revelations, which is found chiefly in the possession of the initiated. It was in the hands of a Mormon elder, fresh from Nauvoo, that I saw it, while I was residing in Illinois. Joe Smith came out publicly as a prophet, and Sydney Rigdon as the advocate of the imposture. They did not preach from Joe's "Book," but read a chapter in the Bible, and then discoursed in the words and sentiments of Mr. Campbell. In those days, he advocated the pre-millennial advent of Jesus in power and great glory in 1847; and proclaimed baptism for the remission of sins. Accordingly, Sydney Rigdon and his coadjutors made these things conspicuous in their preachings. But, the Advent, and Baptism for Remission, are no part of the original traditions of Joe Smith's book; they were merely grafted upon them, and presented in the foreground as bait to catch the unwary. When they had made Campbellites of them in effect, they were then introduced to "the mysteries" which were reserved for the initiated, and they were converted into Mormons. They obtain the name from this cause. They received the "Book of Mormon" as a revelation from God, and Joe Smith as his prophet, and therefore received the name of Mormons.

I have heard a very fair discourse from one of their Nauvoo elders, on Eph. 4:7-12, in which no Mormonism could be detected until near the end. "You must be," said he "baptized for the remission of your sins; but your immersion will do you no good unless it is administered by an apostle, prophet, evangelist, pastor, or teacher. No church is a true church unless it have these inspired officers; and no church but ours (the Mormon, without mentioning the name) is in possession of them.—Much is said against the Mormons, because of the bad characters they have among them, but you do not condemn other sects on this ground, neither ought you to condemn the Mormons on this account, for they are not fellowshiped by us." Now in the United States, Joe Smith, the ostensible leader of the sect, was a proverbial scoundrel; therefore, I inquired, rising in the midst of an audience of two hundred, "Do you fellowship Joe Smith?" He said, he did "not stand there to answer questions; but if I would call on him at his lodgings on the morrow, he would talk to me." I replied, that I did not ask for my own information, but for that of the audience. I knew what kind their morality was of, but I wanted it demonstrated from his own lips, by the only answer he dared give to my question, if he said anything, namely, that they did fellowship and glory in Joe Smith as their prophet, who was known to be one of the worst characters in the United States. This Mormon elder, formerly a Baptist preacher, was brought to my house next day by the Universalist preacher, who said it was the earnest desire of the people that I should debate the subject of Mormonism with this advocate of it. After trying for some time to persuade him to dispute with him, as he seemed so desirous for a debate, I very reluctantly consented. I happened to have in possession the "Book of Mormon." I criticised its wretched English, and, comparing its assertions with the Bible, pointed out its flat contradictions of its truths. He heaped upon me the most opprobrious epithets, calling me atheist, devil, mad, &c. &c.: and withal fought shy of Joe's "Book," as dangerous ground to tread on. At last, after a day's exhibition of Mormon depravity, he fell subdued before the rod that smote him. He begged pardon for his abuse; and humbly prayed that I would make a collection for him to enable him to return to Nauvoo. It being a principle with me to return good for evil, I consented to see what the people would give him. Out of five hundred persons, I collected for him seventy-five cents and an old button, so highly did the citizens of St. Charles, about one hundred miles from Nauvoo, estimate the traditions of the Mormon sect.

When Rigdon and his prophet began to make proselytes, Mr. Alexander Campbell gave a thorough exposure of the imposture in his "Millennial Harbinger," about the year 1833; information also appeared in the papers on the

alleged authority of the Presbyterian preacher's widow as to her husband being the real author of the "Book of the Mormon," under the circumstances previously stated.

The author's scheme is elaborated from the most gratuitous fiction. He supposes a family to emigrate from Jerusalem in the time of the Babylonish captivity, taking their direction through Arabia towards the Indian Ocean.—On the route, they dwell in tents, and are commanded to offer sacrifices, though such a thing in any other place than the temple was contrary to the law. Many absurd things are alleged to be done for them in the way of miracle; and among the rest, a sort of wheel is made to roll on before them of itself, as their guide in the way they were to go. When they arrived at the sea, they built a ship, and, with a miraculous compass, put out they know not where. At length they arrive in South America. They settle there, and about the time of Christ have peopled the continent. This conceit is introduced in order to make out the theory of the American Indians being the ten lost tribes.—When Jesus ascended he is supposed to have descended afterwards in America, and to have made known to Mormon descendants what happened to him among their countrymen in Judea. That he then selected twelve Indian apostles to go and preach the gospel to them, and told one of them that "he should not die." This one, the Mormons in America say, is still alive. He, wherever he may be, is the reviver of the Indian-apostolic doctrine preached by Joe and his fraternity! Having instructed the Mormon Indians, Jesus ascended again, but with the assurance that he will visit that country again, because it is the true Land of Promise, where the new Jerusalem is to be built, and he is to reign over the world. Hence, the foundation of the city of Nauvoo, and its temple, as the seat of the government of the Indo-Judean empire under the Messiah.

Such is an outline from memory of the author's absurd and impious fiction. It is probable that the filling in has been modified to suit the imposture; for the Indians are ordered to "repent and be baptized in the name of Jesus, for the remission of sins," which a Presbyterian preacher would be the last to recommend. Sydney Rigdon's hand appears in this. I do not know what may be in the English edition of the book—I only speak of what I read in an American one.

Those who regard the Bible as testifying the truth, can have no faith in the "Book of Mormon." It says that Jesus was born in Jerusalem; whereas the Bible testifies that he was to be born in Bethlehem Ephratah, and that he was accordingly born in Bethlehem of Judea. That the Mormon Bible and Joe's convenient revelations were their rule of faith and practice, the following facts will show:—

The Mormons say that they are the saints of the latter day. Hence they are called "Latter Day Saints," as well as Mormons. Truly, "latter day" they are; for with the early day saints they have not the least affinity. In their character, then, of Latter Day Saints, who are to inherit the earth, they set out for the confines of Missouri, to convert the Indians to their schemes. If they could have succeeded in this they would have put arms in their hands, and by their aid have tried to subdue as much of the earth for their inheritance as they could in anticipation of the "good time coming," when they would get it all! But, on the Missouri frontier they found a squad of stiff-necked unbelievers in the pay of the United States, who were stationed there by government to keep the Indians at peace among themselves, and to protect the settlers against their incursions. When the commander of these troops came to comprehend the object of their visitation, he very promptly ordered them off to the interior. They found no scope for disputation with the men of the sword upon the merits of Joe Smith and his Indian schemes. The commander had trouble enough to keep the Indians in order, which would be impossible if he permitted a band of unprincipled fanatics to get in among them, whose object it was to persuade them that they were the ten lost tribes of the Great Spirit's peculiar people, and that they were destined under the conduct of Joe Smith and his Mormons, aided by the still living, but invisible, apostle John, to recover their country, the true Promised Land, from the pale faces who had robbed them of it. Without any more ado, then, they had to move to the right about, and seek a settlement at a distance from the frontier.

Having effected this in the interior of Missouri, they began to multiply. They proclaimed themselves to be the saints; that the earth was

the Lord's and the fullness thereof, and that all things were the saints'. Being grouped together in one locality, they became formidable to the surrounding farmers. Their saintship was not to be disputed. They declared it upon the word of their prophet Joe, and awaited only his authorization to usher in the millennium, when the saints might take what they pleased to lay their hands on "with French leave." This time was not long in coming.—The good time actually arrived, and they helped themselves to their neighbors' hogs, and to whatever else they coveted; and woe be to the unhappy owner who ventured in among them to identify and claim his own. But, such a state of things as this could not last long in the heart of a population that were neither Communists nor Socialists; for Mormonism is after all but a modification of these. The day of reckoning arrived, and the Missourians rose upon the robbers, and expelled them from the State.

Not knowing, or not believing, that they were thieves, but supposing that the Mormons were a persecuted set,—which, in the United States, is quite enough to create a sympathy, no matter how impious or demoniac their opinions may be, looking at them simply as men, and not as religionists,—the people of Illinois permitted them to buy land and settle among them. They selected a section or so, which was bounded on the west by the Mississippi, which divided them from Missouri. They commenced a town, which was afterwards incorporated by the Illinois Legislature as a city, to which they gave the gibberish name of Nauvoo. The lesson they had received in Missouri taught them the necessity of proceeding more cautiously. By preaching the Indo-American Advent in Bible language; baptism for the remission of sins; and community of goods at Nauvoo, in England and the United States, they made many proselytes; so that the population of their city in its most prosperous time, is said to have amounted to fifteen thousand.

They erected their temple, and organized a government of their own; and even succeeded in getting Nauvoo appointed as a depot for a portion of the State's military material, which was entrusted to a quack doctor of their church, whom I have often seen in Louisville, Ky., since their break up, with the commission of "General," but whether the patent was from the government or Joe Smith, I am unable to say.—*Herald of the Future Age.*—(To be continued.)

Effect of the Commotion.

One effect of the recent commotion in Europe, says the "Sabbath Recorder," has been to produce a great change in the political and the mental condition of the Jews. They have been relieved from a vast load of cruel oppression by several governments, and their minds have been much more accessible to the light of Christianity. A letter from Rev. B. W. Wright, written at Vienna in May last, appears in the "Jewish Intelligence," London, in which it is stated that 600,000 Jews scattered over Austria were everywhere sending up letters of thanks to the young Emperor, (who also bears the title of King of Jerusalem,) for having restored them to a political equality with the other inhabitants of the empire. He proceeds to say that the terrible commotions in those countries were having a beneficial effect upon both Jews and Gentiles.—*Christ. Intel.*

"Jews who never before thought of a Messiah begin now to say, 'These are the days of travail which precede his coming'; and both in the Roman Catholic and Protestant churches the tone of piety is deepened, and the expectation of the nearness of the second advent of Christ is becoming more general. In one book-seller's shop here I purchased three pamphlets, written lately by Roman Catholics, all stating clearly the pre-millennial advent of Christ, and the need of preparation for that day; although in one of these Paris was said to be the 'great city' mentioned in Rev. 17th, and some future Napoleon would, it was supposed, be the Antichrist. In addition to this, secret circles of believers are being formed within the fold of the Romish church, who, like the Ducho-borsi in the Russian church, prefer to remain for the present within the outward circle of the church to which they belong. So, as our greatest trials often turn out to be our greatest blessings, we have reason to hope that out of this present and coming tribulation much good will come, many hearts will fail, many knees be bent in prayer, and many hands be stretched out to heaven for help; until (if the signs of the times do not greatly deceive us) the work is 'cut

short in righteousness,' and a new sabbatic era is introduced as the conclusion formed to vindicate the justice of God and complete the happiness of man."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 5, 1850.

The Word of the Lord and His Armies.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And I saw heaven opened, and behold, a white horse; and he, who sat on him, was called Faithful and True, and in righteousness he judgeth and maketh war. His eyes were like a flame of fire, and on his head were many diadems; and he had a name written, which no one knew, except himself. And he was clothed with a garment dipped in blood; and his name was called 'The Word of God.' And the armies in heaven followed him on white horses, clothed in fine linen, white and clean. And from his mouth goeth forth a sharp sword, that he may smite the nations with it; and he will rule them with a rod of iron: and he treadeth the wine-press of the furious wrath of God, the Almighty. And he hath, on his garment, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the birds flying in the midst of heaven, Come! gather yourselves to the great supper of God; that ye may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of the horses, and of those who sit on them, and the flesh of all, both free and bond, both small and great. And I saw the wild beast, and the kings of the earth, and their armies, gathered to make war with him, who sat on the horse, and with his army. And the wild beast was taken, and with him, the false prophet, who wrought signs in his sight, with which he had deceived those, who received the mark of the wild beast, and those, who worshipped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were slain with the sword of him, who sat on the horse, which sword goeth forth from his mouth: and all the birds were filled with their flesh. And I saw an angel descending from heaven, having the key of the abyss and a great chain in his hand. And he seized the dragon, the old serpent, who is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal over him, that he should deceive the nations no more, till the thousand years were completed, and after that, he must be loosed a short time."—Rev. 19:11-21; 20:1-3.

Here is evidently a description of the battle of the great day of God Almighty. If so, it must synchronize with the battle of Armageddon in the 16th chapter, and furnishes another evidence that the contents of the vials are poured out after the advent.—For the battle here described is plainly one which follows the rejoicing of the saints over the destruction of Babylon, and the marriage of the Lamb.—The destruction of Babylon being the end of the religious apostasy, there remains now to be described the destruction of the civil rulers and subjects. The process of destruction is described as a battle. Consequently the Commander of the armies is symbolized as leading them to battle, mounted on a superb war-horse. The white color of the horse indicates the purity and perfection of its Rider. The One seated thereon is expressly indicated by his proper titles. He is called "Faithful;" and also, "True," as in Rev. 3:14. He makes war, not without cause like human commanders; but for a righteous cause. He comes to punish those who have corrupted the earth. He is identified also by his eyes like a fiery flame, the diadems upon his head, his incomprehensible name, and his garments dipped in blood. This is indisputably the same Personage described in the first chapter. There his eyes were also like a flame of fire. The diadems on his head indicate that he has taken to himself his great power, and commenced his reign. In previous visions the heads and the horns had been successively surmounted by these symbols of sovereignty, and thus the powers respectively symbolized have wielded the powers of government. But now these powers are being transferred. The kingdoms of this world having become the kingdom of our Lord and of his Christ, the symbols of sovereignty are appropriately represented adorning his kingly brow. His garments dipped in blood symbolize the work which he is performing, a glimpse of which, in the far distant future, ISAIAH had when he said, "Who is this that cometh from

Edom with died garments from Bozrah?" His name is called the Word of God. The name by which he is thus called is not the name which no one knew but himself. Dr. CLARKE says of this:—

"This is a reference to what the Rabbins call the *shem hamphorash*, or *tetragrammaton*, יְהוָה; or what we call *Jehovah*. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read אֲדֹנָי *Adonai* for it; but, to a man, they all declare that no man can pronounce it; and that the true pronunciation has been lost, at least since the Babylonish captivity; and that God alone knows its true interpretation and pronunciation.—This, therefore, is the name which no man knew but he himself."

His name—the WORD OF GOD—identifies him with the Being whom the revelator, in his gospel, styles the WORD, which was in the beginning with God, which was God, which made all things, and was made flesh, and dwelt among us. The One, then, who tabernacled in the flesh, was crucified, died, and rose again, is the One who now rides forth conquering and to conquer.

The armies which follow him are the attendant saints and angels. He comes in all the glory of his Father, with all the holy angels. The saints, too, have then been raised and caught up to meet the Lord in the air. Those who follow him are arrayed in clean linen, the kind of robes granted those who had been before described as composing the bride.—Being united to him, the saints attend the slaughter of the great conflict; but assist not in the slaying. The slain fall by the sword, or word of the mouth of Him who is clothed with a garment dipped in blood. Here is the fulfilment of the prediction in the second Psalm, when the heathen are given to Christ for an inheritance, and he rules them with a rod of iron, breaking them in pieces like a potter's vessel—no conversion of them. He appears now, as KING OF KINGS AND LORD OF LORDS, to execute his judgment, and establish justice in the earth. The birds of heaven are invited to come and feast on the flesh of the slain—comprising those in all classes and stations on the earth.

The wild beast attempts to make war on the Saviour. His subjects have been stirred up to it by the three unclean spirits. They have no success. The beast and the false prophet are taken alive and cast into a lake burning with fire and brimstone. As they are taken alive, it follows that this result is effected while the nations symbolized by the beast and false prophet are still organized governments. Their being taken alive refers to the existence of the governments. They constitute the life of the beasts.—The false prophet is here first named as such. He is referred to as the one that wrought miracles before the beast, and thereby deceived those who had the mark of the beast, and who worshipped his image. This identifies him with the two-horned beast of the vision in Rev. 13th, which is described as performing these identical things. The character of that beast has in a measure changed. Instead of the two-horned beast it has become the false prophet. This fact is additional evidence that the Grecian kingdom, revived under CONSTANTINE, is the two-horned beast; for that kingdom is now the seat of the power which principally sustains the pretensions of the false prophet of Mecca—MOHAMMED. As the false prophet synchronizes with the two-horned beast, the latter does not here appear in connection with the ten-horned wild beast, it being represented by the false prophet. And as the image of the wild beast synchronizes with the woman of this vision, and as she has just been destroyed, the casting of the wild beast and false prophet into the lake of fire puts an end to all the governments which have been symbolized in the preceding visions.

The remnant are slain with the sword from the mouth of the one that sitteth on the horse. This must include all remaining human governments, and all men not previously destroyed. They become food for the birds of heaven.

The subjects of Satan being destroyed, it remains for Satan himself to be disposed of. An angel descends from heaven with the key and chain in his hand. These are symbols of restraint and confinement. But Satan is only a symbol of himself. He is directly identified as that old serpent, which is the Devil and Satan. The object bound is, then, the serpent which tempted Eve in Eden. Many suppose that that serpent was one of the beasts of the field, whose form Satan assumed. But the history does not so record him. It expressly affirms that "the serpent was more subtle than any beast of the field which the Lord God had made."—Gen. 3:1. Did it read that any other beast, it would include the serpent as one of the beasts; but being more subtle than any beast, it is excluded from the number of the beasts.

Hence we conclude that the Devil appeared in his own person—serpents being thus named from their resemblance to the subject of the curse. As it was there predicted that the head of Satan should be bruised, so here we find the prophecy fulfilled: that old serpent, who tempted Eve, who is also the Devil and Satan, who assaulted the Saviour with his wiles,—he is now bound and shut up for one thousand years, so that he may deceive the nations no more during that period, after which he must be loosed again for a little season.

This destruction of the wicked from the earth, and their banishment with Satan to the pit, corresponds with a parallel passage in Isa. 24:17-22:—

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."

This is the same consignment to the pit; and their resurrection at the end of one thousand years is predicted in the promise of their being subsequently visited. This is farther proved to synchronize, in point of time, with this binding of Satan; for when we read in Isa. 26:21,—“Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain,”—we read in the very next text: “In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea.”

And then the prophet proceeds to describe the blessing to come on Jacob, when “Israel shall bud and blossom, and fill the world with fruit.” So also in the previous quotation from Isa. 24:17-22—when the wicked are shut up in prison as prisoners, to be visited after many days, we read that, “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” As we find the same events in the same order there, so here after the destruction of the wicked, and the binding of Satan, we have the recognition of the commencement of the reign of the righteous.

Letter from Bro. Needham.

The following letter from Bro. NEEDHAM was penned by him through a misapprehension of our views respecting the preaching to the spirits in prison—a misapprehension which we now see is very naturally conveyed by the connection in which the reference is made. We thank Bro. NEEDHAM for calling our attention to it. It is only by candor, a fair interchange of sentiments, and courteous treatment of each other, that men holding opposite views can labor together affectionately and effectually.

"THE SPIRITS IN PRISON."

Text.—1 Pet. 3:19. **Comment.**—"They (the Romanists) quote Christ's preaching to the spirits in prison, 1 Pet. 3:19, 'which sometimes were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was preparing.' But when did Christ preach to them? Not while they were in prison, as we understand it: but while the ark was preparing, and God waited for Noah a preacher of righteousness to faithfully warn them."—*Advent Herald*, Jan. 20, 1847, Article, "Purgatory."

"Even the Saviour, who went and preached to the spirits in prison, (1 Pet. 3:19,) [not while they were in prison, but when the ark was being prepared.—Ed.] did not ascend to the Father during the burial of his humanity in the sepulchre of Joseph of Arimathea; for he said at the crucifixion, to the penitent thief, 'This day shalt thou be with me in Paradise'—the resting-place of the righteous in Hades till the resurrection,—and on the third day, after his resurrection, he testified that he had not yet ascended to the Father. That the soul of Christ went to Hades,—which Dr. Doddridge says was 'put for the state of separate spirits,'—is also evident by the language of Peter (Acts 2:30), who applies to him the prediction of David," etc. "It was in Hades, the world of spirits, that the rich man lifted up his eyes and saw Abraham and Lazarus afar off,—so that they only went to the same place of the departed, although separated from the portion occupied by the wicked, by the intervention of a great gulph."—*Advent Herald*, Dec. 8, 1849, Article, "Saints after Death."

On the above, permit me to make a few remarks: 1. The two expositions cannot be true. The latter contradicts the former. [Apparently,—not designedly.—Ed.]

2. The former is a candid, truthful, exposition of the scripture under consideration, which agrees with other scriptures, and with the different parts of the same, and to which my soul responded a hearty amen, when I read it two [three] years ago. But the latter [i. e., the view you thought we took] is not. However reluctant I may be to think so, I am constrained to look upon it as greatly wanting in all these qualities. [Note 1.]

It is not true, because the apostle tells us it was by the Spirit that Christ went and preached to them.—This says it was Christ, in his own person, or that of his "soul."

Again, it is not true, because the scripture tells us that in Sheol (which yourself has heretofore admitted is the same as Hades) "there is no work, nor device, nor knowledge, nor wisdom:" and there would be all there, if the gospel had been preached to those "disobedient spirits." [See Note 2.]

Again, if it is true, "Restorationism" is true: for the principle of Restorationism is there. If those "spirits in prison," "who were sometimes disobedient, in the days of Noah," may have salvation offered to them, then all may have salvation offered to them, after they leave this world. [Note 3.]

3. It is neither harmonious with other Scripture, or itself.

(a.) It says that Christ and the thief went on the day of crucifixion to Paradise—"the resting place of the righteous in Hades till the resurrection." Whereas, the Scriptures reveal Paradise, only, as in the new earth. The word is used but three times in the New Testament. In one, the location is not named, but the fair inference is, that it is anywhere, rather than in darkness, or invisibility. The second locates it in the third heavens, which have not yet been built; and the third, in the new heavens and new earth. There is not a particle of testimony, that locates it in Hades, inside the Bible. Outside there is. This, however, I do not care to follow. I judge, also, you do not. There is not a particle of testimony, of two Paradises. You may just as well talk of a kingdom of God located in Hades, and another on the new earth; and the evidence that will prove the former, will prove the latter. Thus, we may multiply Paradises and Kingdoms, *ad libitum*. [Note 4.]

(b.) It is not in harmony with itself, because it affirms that in Hades, there is a "great gulph"—an impassible one—between the righteous and the wicked, which separates them, and yet, that Christ passed over to the wicked, and preached to them.—[See Note 3.]

(c.) It is not in harmony with itself, because you predicate it, in part, on Luke 16:19-31, which denied the rich man any mitigation of his sufferings, yet you say the "Saviour went and preached" to them [while the ark was preparing]. Was one particular man, called "the rich man," shut away from that sermon? [Note 5.]

4. A few words in regard to the closing paragraph. Can you, my brother, believe our Lord meant to teach us, that the mythological idea, held by the Pharisees, was true? and that he related a case that had transpired in harmony with it? Mark: the essential features of the Pagan and Jewish idea, were the same. Very well, if so, then I confess, I despair of ever obtaining any correct understanding of language. I confess, I do not know what Peter means, when he tells us that the "unjust are RESERVED unto the day of judgment to be punished." I confess, I do not know how to reconcile the Master and his first apostle. If the Master taught that the one man, the subject of discourse, was already "tormented in this flame," and crying out for "a drop of water to cool his tongue," which was denied him, I confess, I have yet to learn my first lessons in philology, or the two are at variance. If that is a matter of fact case, the rich man was suffering positive punishment, or I confess, I must begin my A B C, in language, again. The "doctrine of Hades," is as dark to me as Hades itself. How can you expect me to surmount such insurmountable difficulties—to digest such indigestibles—to believe such inexplications? But if our Lord took the mythological idea, held by the Pharisees, to illustrate some other idea, I can see very well, how the Master and Peter are one. This I believe. [Note 6.]

Do not blame your brother, for disagreeing with you, until you agree with yourself. I offer no apology for these few lines. I think righteousness demanded them. I have long kept silence, because of the unreasonable I have seen, on both sides of the question involved in this communication, and especially, on what is called my side. If I have not written this in candor, I do not know my heart, and I pray God to enlighten and forgive me. It is disagreeable to differ with a brother, but how can I do otherwise, when he differs with himself? I drop these few lines for your candid and prayerful consideration, Bro. "Herald," and hope your readers may profit by them. [Note 7.] Yours, as ever,

Worcester, Dec. 25th, '49. G. NEEDHAM.

Note 1.—Bro. N. evidently supposes, that in the last article—"The Saints after Death"—we had a view of the text in 1 Pet. 3:19 different from that entertained three years since, when penning the article on "Purgatory." If we show him that we held the same view then as now, we shall remove that difficulty. That is shown by the fact, that both sentences were written and published within one week of each other—the one last quoted being given Jan. 13th, 1847, one week before publishing the article on "Purgatory." It was in an article on the state of the dead, in which we referred to the text in PETER, in precisely the same connection, and in the same words, that it occurs in the article of Dec. 8th, '49! The seeming contradiction, then, between the article

of Jan. 20th, '48, and Dec. 8th, '49, cannot be owing to a change of sentiment in the meantime; for the same seeming contradiction existed when the article on "Purgatory" was written.

Our view of the preaching to the spirits in prison, is that given in the article on "Purgatory"—that the spirits *now* in prison were preached to when they were *in their bodies* on the earth, and NOAH, building the ark, as a preacher of righteousness warned them of the coming catastrophe. This view will be found clearly presented in our review of Prof. BUSH on the Resurrection, which we quote:—

"We are, however, constrained to give an entirely different application than that of Prof. Bush of the words of Peter. He assures us that Christ was 'put to death in the flesh, but quickened by the spirit': 'by which also he went and preached unto the spirits [now] in prison'; i. e., he preached to them by the spirit. The question then is, When did he preach to them? Ans. Not while they were in prison, where they are bound 'in chains of darkness to be reserved unto judgment';—but he preached to them by his Spirit when they were 'disobedient' during their probation, 'when once the long-suffering of God waited in the days of Noah, while the ark was a preparing,' and Noah, a preacher of righteousness, was warning them of the approaching deluge."—*Shield*, p. 354.

We have so fully and repeatedly given our understanding of 1 Pet. 3:19, that we supposed no one in danger of misunderstanding our meaning respecting it, or of supposing that the one reference to it was for any purpose except to prove that the preaching to the spirits in prison, was while the ark was being built; and that the other was to show that they are *now* in prison.

But is there no seeming contradiction? There is, we frankly admit, and one sufficiently obvious to warrant Bro. NEEDHAM's calling our attention to it. The reference to it in connection with the fact that CHRIST went to the world of spirits between his death and resurrection, might very naturally convey the idea that we held to his then preaching to the spirits in prison; and therefore *should* be corrected. When referred to, the reference should be made in such language, and in such connection, as to mistify no one. We admire frankness, and clearness, in all expressions.

Note 2.—You do not deny that it was preached when the ark was being prepared; and this is when we claim it was preached. If, however, they were preached to while they were in the prison, as you supposed we believed, it would be no contradiction of Eccl. 9:10, unless it can be shown that *Sheol*, always is used with precisely the same signification. We do not deny that both it and *adys*, *Hades*, sometimes denote the grave, in a secondary sense—but not in such passages as the following: Isa. 14: 9, 10—"Hell [*Sheol*], *Sheol* from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" Ezek. 31:16, 17—"I made the nations to shake at the sound of his fall, when I cast him down to hell [*Sheol*], with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell [*Sheol*] with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen." Ezek. 32: 31, 32—"PHARAOH shall see them, [i. e., in hell,] and shall be comforted over all his multitude, even PHARAOH and all his army slain by the sword, saith the LORD God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even PHARAOH and all his multitude, saith the LORD God." Luke 16: 23—"And in hell [*adys*, *Hades*] he lifted up his eyes, being in torment, and seeth ABRAHAM afar off, and LAZARUS in his bosom." If words were never used but in a single sense, there would be a contradiction between these texts and that in Ecclesiastes. Each used in its appropriate sense, there is none.

These texts are here quoted only to show that those words do not always correspond with our word *grave*. The figurative and poetical teachings of SOLOMON should not be understood more literally than the direct and literal teachings of CHRIST and the apostles.—SOLOMON says that "a wise man's heart is at his right hand; but a fool's heart at his left."—Eccl. 10:2. We might with the same propriety quote this to prove that the heart of these two classes are differently located in the human body, and that this difference in its location, and not the development of the brain, is the cause of the distinction between wise

men and fools, as to quote Eccl. 9:10 for the purpose of proving unconsciousness in *Sheol*. We might also with the same propriety quote from the 9th chapter to prove that "all things come alike to all," that "as is the good, so is the sinner," &c. This portion of inspiration has its use, and is profitable for instruction. But the sense which we derive from the passage is this: The preacher is moralizing respecting the importance of improving our time while we are alive, because that when we die, our probation is ended; for when we have once entered *Sheol*, there is no more any "work," by which we may profit, nor "device" by which we may escape punishment, nor "knowledge" of any means of help, nor "wisdom" of which the soul can avail itself to obtain a restoration to God's favor. Taking this passage in connection with the subject of the context, it is as lucid as a sunbeam, and harmonious with the other words of inspiration.

In reading SOLOMON, we must remember that "the grammatization is in many places not a little perplexing, from the frequent elapses, abbreviations, transposition of words, and other poetical licences, allowed in all languages."—*Dr. Clarke*. If SOLOMON is not showing that there is no available wisdom, device, and knowledge, in *Sheol*, we do not see so full a contrast in the direction to improve our powers while they are available.

Note 3.—This conclusion is based on the supposition first started. We defend no such view, and agree with our brother, that with such a construction his conclusion would be correct.

Note 4.—Paradise occurs in the New Testament in the following texts: Luke 23: 43—"And said to him, Truly I say to thee, To-day thou wilt be with me in paradise." 2 Cor. 12: 4—"He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." And Rev. 2:7—"To him who overcometh, I will grant to eat of the tree of life, which is in the paradise of God."

If the first mentioned paradise was in the new earth, then the new earth was created more than eighteen hundred years ago; for the Saviour promised the thief to meet him there the day of his crucifixion. The same is true of the second place mentioned; for Paul knew a man who *was* caught up there—not one who *will* be.

Paradise, it will be observed, is nowhere used as a proper name, and therefore its use is not limited to denote a particular place. Consequently, because there will be a paradise in the new earth, it no more proves that a paradise cannot exist anywhere else, than Boston being populous, proves that no other place can be populous; or that heaven is always used to denote the atmosphere, because it is sometimes thus used.

Paradise—a transferred word—is in the Greek *παράδεισος*—*paradeisos*. According to Dr. Robinson, it had its origin in languages of Eastern Asia; but Dr. Webster thinks, in Persia, where it "primarily denoted a pleasure garden, with parks and other appendages."—*Mitford*. Its secondary usage denotes any place of felicity.

The Septuagint translation of the Old Testament into Greek, constituted the Scriptures in common use at the time the New Testament was written, and gives us the true use of this word. It corresponds with the Hebrew words *גן*, *gan*—GARDEN, and *פרדס*, *pardehs*—orchard, or forest: and hence in the Greek, "it is applied to the *pleasure gardens* and *parks* with wild animals, around the country residences of the Persian monarchs and princes,"—"in like manner of the parks and gardens of the Jewish kings."—*Robinson*. The following places where *παράδεισος*,—*paradise*,—occurs in the LXX will demonstrate this.

Gen. 2:8—"The Lord planted a *garden* [*paradise*] in Eden. (See also *garden* in vs. 9, 10, 15, and 16; also ch. 3d, vs. 2, 3, 8, 10, 23, and 24.)

Gen. 13:10—"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the *garden* [*paradise*] of the Lord."

Num. 24: 6—"As the valleys are they spread forth, as *gardens* [*παράδεισος*, *paradeses*] by the rivers side."

Isa. 1:30—"For ye shall be as an oak whose leaf fadeth, and as a *garden* [*paradise*] that hath no water."

Cant. 4: 13—"Thy plants are an *orchard* [*paradise*] of pomegranates."

Being thus a common, and not a proper, name, it was in general use to denote any pleasant place, place of felicity, or happiness. So that for the Saviour to go to paradise, or for Abraham to be in paradise, makes it no more necessary to understand that they were in the paradise which will be in the new earth, than it is to conclude that the wilderness crossed in going to California is the wilderness which Israel wandered in. Thus *paradeses* not limited to the new earth, any more than beauty, or happiness,

are. Consequently, Lazarus being thus comforted, (so says the Saviour, and we know of no evidence to the contrary,) we have no hesitation in believing that he was in *paradise*, although not in the paradise of the new earth. And this is proved by the declaration of the Saviour, that the thief should be in paradise "to-day."—*Whiting*. The penitent thief would go where Abraham was. As the thief was to go to paradise, Abraham must be there. As Abraham was also in *hades*, and was separated from the wicked by a great gulf, he must have gone to paradise, in *hades*—not to a place of darkness and gloom, with him; but of light and comfort.

Note 5.—See note 3.

Note 6.—We do believe most fully that the Saviour designed to impress distinctly and clearly on his hearers, and the church in all time, the true doctrine respecting the state of the dead. It is immaterial to the present question whether he designed to relate a particular case that occurred or not, any more than he does when he relates that "a sower went forth to sow." But as there would have been no point whatever to the illustration by a reference to the custom of the sower, had not sowers sowed in the manner specified; so to us there would be no instruction conveyed in the reference to the life, death, and subsequent state of the rich man, and of Lazarus, if it was not true that men, bearing similar relations in this life, have a corresponding death, and a corresponding subsequent existence. Where does the Saviour draw illustrations from erroneous opinions, or from unreal things? He uniformly takes realities, actual customs, or admitted truths, to illustrate his meaning. Where does he quote the wrong opinions of the Sadducees to illustrate a point? Nowhere. If he merely took the opinions of men to illustrate his meaning, irrespective of their accuracy, why does he not illustrate from the opinions of the Sadducees, who disbelieved in spiritual intelligences, as well as from those of the Pharisees, who admitted their existence? Whenever any erroneous view came up, the Saviour promptly corrected it.—"Ye do greatly err, not knowing the Scriptures," &c., was his ready response to erroneous opinions. Again, if basing his illustration on a mere opinion, would he not have commenced with, "Ye have a tradition," or, "According to your opinion"? &c. But no; he commences with, "There was a certain rich man, who fared sumptuously, died, and in *hades* saw afar off, a deep gulf intervening, one whom he recognized as formerly a poor beggar, who in his life-time sat at his gate full of sores, and shared with his dogs the crumbs from his table. He makes no allusion to its being an opinion, or tradition, but uses the illustration as he would any admitted fact. Had he represented them as unconscious, would it not have been strong evidence that the dead are unconscious? Why may we not make a similar use of his reference to their consciousness?

Your last objection is, that our view makes the Saviour and Peter conflict—the one making the rich man a subject of punishment: and the other asserting that the "unjust are reserved unto the day of judgment to be punished." Peter's language is (2 Pet. 2:9): "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished." Peter does not deny that they are previously tormented, and the Saviour does not assert that Dives was being punished; so that there is no contradiction in their words, unless future punishment is inconsistent with previous suffering—for which we know of no rule of philology or law of language. Does not the murderer suffer intensely previous to the day of execution? Do not sinners often suffer intensely here from disease and despair, in consequence of their sins? If such suffering in *this* state is not inconsistent with a future punishment, then surely the suffering of the rich man, or those like him, would not make it untrue that he or they were being also reserved to the day of judgment for the punishment which then awaits the unjust.

You speak of the "essential features of the pagan and Jewish idea" being the same. We are strongly persuaded that the pagan view of a future state was only a modification of the Jewish belief. Christ "hath brought life and immortality to light through the gospel" (2 Tim. 2:10)—even that gospel which "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham."—Gal. 3:8. Hence we understand that what dim and misty notions the heathen had gained of a future existence, were derived by them from their intercourse with the Jews and the sacred writings. This is shown first in the fact that the common pagan view denied any conscious existence after death. Dobney, a very fair, candid, and Christian writer, who denies consciousness after death, speaking of immortality, says:—

"It is yet to be shown that there has been such a universal belief; except indeed where the precious volume of revelation has cast its golden beam upon the future. If we turn to the classic lands of Greece and Rome, where, if at all, we might expect to find such a belief wrought into the general mind, who that candidly and impartially examines, uninfluenced by the desire to make out a case, will venture to affirm that there was a general belief in immortality, among either those who drank from Ilyssus' silvery spring, or those who bathed in the yellow Tiber!—Whether we acquaint ourselves with the common people, or listen to the esoteric utterances of the philosophers, we shall alike fail to discover the belief alleged."—*Fut. Pun.*, pp. 95-6.

Says Dr. Whately:—

"So far indeed were the promulgators of Christianity from finding the belief of a future state already well established, that they appear to have had no small difficulty in convincing of this truth even some of their converts. . . . The doctrine never was either generally admitted among the ancient philosophers, or satisfactorily proved by any of them,

even in the opinion of those who argued in favor of it. On the one hand, not only the Epicurean school openly contended against it, but one of much greater weight than any of them, and the founder of a far more illustrious sect, Aristotle, without expressly combating the notion, does much more; he passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof."

Says Leland:—

"What that great man Cicero says of the philosophers of his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion; that there were crowds of opponents, nor the Epicureans only, but, which he could not account for, those that were the most learned persons had that doctrine in contempt."

Socrates tells us, that the things relating to the existence of the soul after death "were disbelieved by the greatest part of mankind." Cebes tells us the same thing. Aristotle was so far from believing it, that he held death to be the most terrible thing in nature, as putting an end to all things. And Lipsius confesses that it was controverted by the stoics.

Says Gibbon:—

"The writings of Cicero represent in the most lively colors the ignorance, the errors, and uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious, though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that those can no longer suffer who no longer exist. * * * * *

"A doctrine [like that of the future state] thus removed beyond the senses and experience of mankind, might serve to amuse the leisure of a philosophic mind; or, in the science of solitude it might sometimes impart a ray of comfort to desponding virtue; but the faint impression which had been received in the schools, was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the Senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers, by exposing the doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding. * * * * *

"The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as an article of faith. The providence of the gods, as it related to public communities rather than private individuals, was principally displayed on the visible theatre of the present world. The petitions which were offered on the altars of Jupiter or Apollo, expressed the anxiety of their worshippers for temporal happiness, and their ignorance or indifference concerning a future life."

It is evident, therefore, that down to the time of Cicero, the prevailing heathen view, with here and there an exception, was, that death was a state of eternal unconsciousness, or annihilation. Most of them believed as one of them says:—

"But we, the great, the mighty, and the wise, When once we die, unknown in earth's dark womb, Sleep, long and drear, the endless sleep of death."

Those who believed in a future existence were few, compared with the others. Says Gibbon:—

"There were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature. When they reflected on the desire of fame which transported them into future ages, far beyond the bounds of death and of the grave; they were unwilling to confound themselves with the *beasts of the field*, or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration."

The more pure-minded of the heathen only, seem to have looked with favor on the doctrine of a future state. As Cornelius was a devout man, and feared God, with all his house, so did other persons doubtless among the Gentiles fear and worship God according to the light that was in them. Plato, remarkable for the purity of his life and morals, complained of those heathen who rejected the doctrine of a future state, that they were not good enough to receive it; and he asserted that the advocates of materialism "must be made better men before they can be enlightened as to their error, and that then only will they be able to recognize within them the truth and reality of the soul, and of justice and reason, and confess that there are realities which are neither tangible or visible." He insists that "man ought not to form any conception of God, except as a Being, purely good, inexorable to the prayers or offerings of the unworthy."

The question, then, is, whether the more enlightened heathen philosophers received the doctrine of conscious existence after death from the Jews, or the Jews from them? Those who claim the latter, attribute its origin to the Greeks and Egyptians, and particularly to the philosophy of Plato.

[We find we have not room in this number to complete our remarks on this subject. We accordingly defer them to our next, when we will give them in connection with what we have already said on this point.]

Note 7.—No apology is needed. The phraseology which called forth these strictures, demanded an explanation. We are glad Bro. N. has given us an opportunity to set that right, and done it with so much candor. We have endeavored to respond with equal candor. Whenever we inadvertently mis-state our own views, or the views of others, honesty demands a rectification. We hope never to attempt to shirk from this responsibility.

Correspondence.

HEIRSHIP.

BY G. NEEDHAM.
(Concluded.)

REMARKS.—1. You see in the light of this subject, that before Christ can enter on his inheritance, he must dispossess the present occupants.

We have already remarked, that the heirship was in the hands of usurpers. It has been so, partially, almost from the fall.—Entirely, for twenty-five hundred years. Since the "times of the Gentiles" commenced, no government has held one foot of the heirship, from the great Disposer of all things. They look upon it as the future inheritance of Christ, and his saints! Why, the thought never entered their minds! But the primitive Christians, like the Patriarchs, did.—And it is a remarkable fact in history, that while the primitive church, was in the minority, in the Roman empire, and wading through seas of blood, they kept this thought prominent in their minds, but as soon as they began to gain the ascendancy, they began to lose sight of the inheritance, and in the transition from adversity to prosperity, they forgot it entirely, and the nominally Christian kingdoms, have ever regarded themselves, in the same light, that the heathen governments did, before them.

The position of the kingdoms of this world may be illustrated thus—

A man of wealth, having an only son, sixteen years of age, takes his journey into some fruitful portion of the world, and purchases a farm—fits it up, so as to make it a desirable residence, and leaves it in the hands of a faithful servant, and returns home.

During his absence, the conduct of his son, has been such as to meet his approbation, and he makes him an heir of the estate. He soon comes to his majority, and is about to take possession of his patrimony: but, to his surprise, when he arrives at his inheritance, he finds his servant driven out, and his property in the hands of usurpers—robbers—squatters. What shall he do? What does justice, among men, demand? Shall he retire, and leave it in the hands of thieves and robbers? What will the voice of an outraged and indignant community answer? What will an insulted law demand?

Have out a writ of ejectment! Send the Sheriff, and if need be, the whole power of the country, and drive off those men! Let the rightful owner have his farm.—Let the insulted law have its course against the offenders! Who would not say Amen?

Well, out of thine own mouth thou shalt be judged, thou, that has usurped the patrimony of heaven's heir.

This world is in the very position, of the farm.—God fitted it up for the abode of holy and happy beings. He left a faithful tenant upon it and went away. The devil, in whom concentrates all that is low, mean, vile, worthless, contemptible, and abominably wicked, by his subtlety, deceived him, and led him into transgression, by which he lost the favor of his Father—the inheritance, and his own life. The conditions of the tenure being forfeited, the estate reverted to the Great Proprietor, and from that day to this, the earth has been an escheated estate, and has remained in *fee simple*, with the Creator.

What was to be done? Must the new created earth be depopulated, and the race become extinct? Adam has no power to do the first thing. He can give no ransom for himself, or his lost estate—he is bankrupt of character, and property, and life! What can be done? Must desolation reign? God's purpose be thwarted? God, alone, could answer these questions. Prostrate man, is the last that could do it. Angels could not—God, could—God has.

There was One, with the Father, who had character, means, all that was requisite to redeem a lost race and a lost world. He it is that undertakes the work. Who, now, shall be Head heir, of the world, but Him? Who shall be ruler, but himself? He is worthy, and God decrees it. From henceforth he becomes the federal head of a race, that are to be gotten out, from among sinful men, to inherit the rescued kingdom. What claim, can the posterity of Adam, present from Cain to Nicholas of Russia, who desires universal dominion, to one foot of the earth, with the exception, I have made? None! None!!

Every soul, that has not acknowledged, Jesus Christ as the great Redeemer, has been, and now is, at best, but a squatter on the heirship of God's appointed Heir. There is not a government under heaven, that can show any title to one foot of land, except a self originated one. This government, although republican, will serve as an example. The principle, will hold good, whatever the form of government.

Men emigrated from Europe, some two hundred years ago, to America. Some of them bought a title of—Who? O, the Aborigines! Well, where did they get their titles? Ans. Where all squatters do.

Others obtained grants from their kings. But what right had they? The same as the devil. No better. But let this pass. Ultimately, they got free from their trans-Atlantic rulers, and were left a community by themselves. The people originated a government, and that government, in the name of, and for "the people," claims, either partial or absolute dominion over all the land, within certain boundaries. Partial, where "the people" already occupied it, with a title from the Aboriginal thieves, or the trans-Atlantic thieves, who robbed them. Absolute, where none but the original thieves held possession.

Thus, in fact, men buy of themselves—they originate their title. There is not a government under heaven that can show any better title than the above. Yet, the heirs of it all, in an infinitely better state, cannot occupy one foot of it, as from God, except

* The Anti-renter, and nullifier, would not.

they violate the fundamental principles of these corrupt governments.

In all this, they have no regard to God, the proprietor, and rightful disposer of the earth—they never asked God for a yard of earth, nor have they cared for his claims. They have treated God's Heir, as if he were, the poor "carpenter's son" still, or as if he had no existence at all. They have trodden down, polluted and abused his heirship, and filled it with violence and blood.

They have treated the "joint heirs," for the most part, as they did "the heir,"—viz., as not fit to possess any part of the earth. And when they have held forth their gracious title, they have been hunted out of the world, like wild beasts. Even in these days, when God's gracious plan of Restoration, has been brought before men, they have shown all the malignity of former ages; and but for the providence of God, "the heirs" would have been hunted like their brethren, before them.

But the day of reckoning is at hand. God Almighty's Heir is coming, to take possession of his own. He is coming, not with a sheriff's warrant, nor a sheriff's posse, but with a title deed from Jehovah; and "with all the holy angels." He is coming with myriads of holy ones, only one of which, was sufficient to destroy one hundred and eighty-five thousand Assyrians, in a night. These, will be the executioners of his will. See Matt. 13:40, 41—"As therefore, the tares are gathered and burned in a fire, so shall it be in the end of the age: the Son of Man will send forth his angels, and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire—there shall be wailing and gnashing of teeth." See also Jude 14, 15.

What will be the result? "Then shall the righteous shine forth as the sun in the kingdom of their Father."—v. 43.

2. You see why repentance is absolutely necessary. Men must renounce these unlawful claims to this world. They must repent of robbery. They must repent of the spirit of rapine, or they could never live in peace with the inheritors, even if God would allow it. Moreover, the old tyrants of earth would quarrel, just as soon, in the resurrection state, for the diadem of earth, as they ever did. Repentance, or destruction, are absolutely essential to insure peace. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37:11. How can the meek, who will not fight, inherit the earth, or have peace, while evil doers occupy any portion of it? They cannot: but "evil doers shall be cut off," then the meek will have peace.

3. You see why faith in the Anointed is required. Something is promised—that something must be received by us, through him, or not at all. Confidence in Him is essential to hope—we could have no hope without. Unbelief is dishonorable to him, who has undertaken our rescue.

Socialism and every other ism, by which men undertake to rescue themselves, is dishonorable to Jesus Christ our Lord, and will damn whoever engages in them.

4. You see there is no eternal life without faith. Jesus will give it, but to none except his "sheep."

5. Mortal, or dying men cannot have immortality, without faith. Jesus has "brought life and immortality to light." How? By his resurrection to life and immortality. It is promised only to those who seek for it. Rom. 2:7.

6. If we are heirs of eternal life, we are not inheritors—we do not possess it. The idea that a dying man possesses eternal life, is absurd, on the face of it. It is given at the resurrection, and then only. We receive the earnest or pledge by the sealing of the Spirit, in this present time, which constitutes us heirs—then life itself. 2 Tim. 6:19.

7. If we are heirs of the kingdom, we have not yet received it. To talk of the kingdom of heaven within, is absurd. I have proved that the "children" are only heirs, and if so they cannot be inheritors, which they would be if it was within. But Paul settles the question. "Now this I say, brethren, flesh and blood [or mortal man] cannot inherit the kingdom of God."—1 Cor. 15:50.

8. This view presents the subject in harmony with itself. It involves no contradiction. It represents us as a waiting people. This is the state of preparation. The day of participation is in the future. Some men with heated imaginations have vainly thought they had already sealed the battlements of heaven, while they had only taken some of the preparatory steps. The current theology, overlooking the necessity and importance of the resurrection, or denying it altogether, attempts to crowd the great and glorious events of the future and immortal state, into a mortal and terrene state; and then because the conclusion is seen to be so incongruous, another conclusion, worse than the first, is drawn, viz., that they are "spiritually" realized! i. e., realized, no how.

Imagination is the hot-bed of all such conclusions: and the hotter it grows, the more "spiritual" realization will the individual have, until he imagines he has got the Lord Jesus, the kingdom, immortality, eternal life, the reign of Christ, the saints, heaven, and in fact all, all, except the regions, "beyond time and space" to which he imagines he is going, "spiritually," in his heart. Ask him about the future, and he knows nothing and cares nothing about it, i. e., the Bible future. Why should he? He has no idea of heirship. He confounds it with inheritance—imagines that Jews were heirs, but under the glorious gospel (!) all is to be realized somehow, "spiritually."

The leaders of "spiritualism" may sneer at those, who, in all sobriety regard themselves, as only heirs, waiting for their inheritance, but their system, if such it may be called, is without order, symmetry, or arrangement. It throws God's glorious plan of redemption, into a confused heap of incongruities, in which has fomented Universalism, that libel from the pit, and infidelity, along with a large brotherhood, of

errors, which, if less hideous, still bear the marks of their parentage.

Spiritualizers object that our system is too gross. I answer, Does not inspiration represent us as waiting for "the reward of the inheritance, for we serve the Lord Christ?" What is that inheritance? Spiritual, ideal, ethereal, imaginary, or real, literal, and tangible—the land promised to Abraham and his seed! Say: Do not turn us off with ether! We are looking for substantial things. Suppose our system is too gross for the refined ideas of Platonists, shall we refine away, every promise of God? God forbid! Let us rather wait with patience for their fulfillment.

9. You see how perfectly natural that we should desire the coming of Christ.

Go, talk to the young man who is just about to merge from his minority, and whose fond parents have prepared him an earthly paradise, which he soon expects to enjoy—there stands, too, the chosen one of his heart—talk to her—they soon expect to be united for life—they anticipate hallowed hours of domestic bliss, in those halls and among the bowers of their well constructed garden—tell them, they think too much about these things—too fond of the time—Will they hear you?

Ask the child, whose absent father, has promised some nice present, on his return, not to desire—not to look for, that return.—Above all, not to meddle with the "time"—tell him to be "submissive" to his father's will—to be a good boy, and not trouble himself with the "secret things" of his father—Will he hear you?

Talk to that fond wife, whose husband has now been a long time absent—tell her to fulfil the sober duties of a wife, and not think so much about his return—it will not hasten it one moment—more, he will be better pleased with the former, than the latter—Will she hear you? O what mockery of reason, affection, fidelity, of all the social qualities of rational beings!

Go, stand on Ellett's air suspended platform, beneath which the foaming, raging waters are breaking, roaring, thundering, and from the infinite weight of which the awful rocks, and crags and precipices tremble, and tell them, peace, hush, be still! Do all and more; but do not, for heaven's sake, ask us to lose our interest in the coming of the dear One, whom we love supremely, and for whom we would die! Do not rob us of all, for which existence is dear, and without which, it would be a curse! Leave such work for the devil—it is, appropriately, his. He hates the appearing, time and all. On which side of this question shall we be? Satan is "the god of this world," by usurpation—bloody, murderous usurpation. Do you, dear reader, desire it should always continue so? I do not. I want the devil dethroned and cast out, and Jesus to come and reign. Which will triumph! We shall see. Where will you be then?

10. You see it is benevolent to desire his coming. The spirit that desires the coming of Christ to take possession of his own, is thus far in harmony with his spirit. Tell me not, that Almighty God has promised a patrimony to his Son, and yet that Son is indifferent about his return, to take possession of it! Such a thought, slanders the blessed Jesus.—His inheritance is in ruins. Thorns and briars; barren rocks and sandy deserts; snow-capped, frost-bound mountains, and deep and awful glens; stagnant pools, bogs and morasses, everywhere mar the beauty of the once fair and comely work of God.

Beside, it is in the hands of his enemies—those to whom he never gave occasion, to be such—enemies without a cause. Is it just, is it right, that enemies, usurpers, robbers, should always keep possession of it, and fill it with violence and blood? Say, you that talk of benevolence, shall the cry of blood always be heard? Shall the groans of oppression, always break on the ear? Shall the stench of pollution and uncleanness, forever arise from the earth, obscuring the very stars, by its marshy vapors? Shall tyranny continue its diabolical reign? Shall death riot on humanity forever? When shall the blood of the martyrs cease to cry? Never! When shall tears cease to flow—broken hearts be bound up? When shall the creation cease its throes, awful struggles, and travailing pains, bestirred for what? All this and infinitely more, and you no sympathy! Dear, professed, follower of Jesus, where are your sympathies? If you love the eternal interests of your fellow men, you must desire a better state of things—that, can only be attained by the coming of Jesus. But you say sinners must be destroyed, if he comes? Just so. But who is at fault, God? or rebels? Is God indebted to sinful men? May he not do what he will with his own? Is He the Disposer of all? Take care, take care! "Let the potsherds of the earth strive with the potsherds of the earth, but woe unto him that striveth with his Maker!" Talk no more of benevolence, unless you have a little toward God.

Accept then of God's appointed Restorer; let his Spirit seal you his, until the day of redemption of the purchased possession; and wait patiently, anxiously and joyfully for his return; and may he gather you and all his waiting heirs, to his and their eternal inheritance, never more to be plucked up, for his name sake. Amen.

A CHRISTMAS SERMON.

BY F. G. BROWN.

(Concluded from our last.)

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

III. We are thus conducted to the third division

of our discourse, or true attitude—the duty as Christians with respect to the next coming of their Redeemer. The church, before the first advent, occupied a particular position as to it; you know what it was; so the church of these times, living with the first advent in the past, has a duty upon it respecting the second and last advent. Our text specifies this duty, it is "to look for Christ from heaven." The word "look" (*απεκδεχουμαι*) signifies more than an *assent* to the doctrine of his coming: it means to *wait for*, or *expect with desire*. The same word is found in Rom. 8:19, 23, 25, thus: "For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God."—"And not only they, but ourselves also, . . . groan within ourselves, waiting for the adoption."—"But if we hope for that we see not, then do we wait with patience for it." In these instances, as in the text, the word translated in the former "wait," and in the latter "look," teaches the same idea of expecting with desire. We are, then, to desire Christ's appearing from heaven. In 1 Cor. 1:7, the apostle says to his brethren: "So that ye come behind in no gift, waiting for the coming [revelation] of our Lord Jesus Christ." Here, too, is the same word as in the text; and you will observe, farther, that he makes such a waiting a gift, a grace, and one of the crowning graces of the Christian. In like manner it is said in Gal. 5:5—"For we through the Spirit wait for the hope of righteousness by faith." As much, then, as the enjoyment of complete righteousness is an object of desire and hope, so much is the coming of Christ an object of desire. "Unto them that look for him," or enjoy looking, "shall he appear the second time without sin unto salvation."—Heb. 9:28. Here again we find the use of the same word as in the already mentioned examples. Now, if this word meant merely to believe in his second appearing, if it did not involve the wish of the heart, then all who barely believe that Christ will come again, must be reckoned among them who are to have their vile bodies changed like unto the glorious body of Christ, and receive everlasting salvation at his hands. Such texts, therefore, as I have quoted, and shall quote, when correctly interpreted, make against the doctrine advocated by some, that at Christ's coming *all* will be saved by him; and perhaps they may show some professors of religion to lack some necessary qualifications for being found of Christ in peace. Says Jude (v. 21): "Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Here the word is very little different from that in our text, (*απεκδεχουμαι*), it means to wait for, and to receive kindly as a guest: as Nicodemus waited for the kingdom of God; as Simeon waited for the consolation of Israel; or as you find it in Luke 8:40—"And it came to pass, that when Jesus was returned, the people gladly received him; for they were all waiting for him." In like manner it is said, that the brethren were exhorting the disciples in Achaia to receive Apollos, i. e., to welcome him as a good minister of Christ. And Paul for two whole years, in his own hired house, received all that came in unto him, i. e., with pleasure and satisfaction. With pleasing hope, therefore, and with a state of heart that shall be able to welcome Christ, we are to understand that we are to "look" for Christ from heaven. A reference or two more will shed further light upon this point. In his second epistle to Timothy (4:8), Paul declares that not only himself, but all who love the appearing of Christ, shall receive crowns of righteousness.—Now, to love the coming of a friend, is to delight in his company, and to long for it; such is the sense of "love" in this text. There is reason in representing crowns of righteousness in store for the lovers of Christ's appearing, because to love his coming is equivalent to loving him, though he be absent, and we have never as yet seen him with our mortal eyes. The New Testament writers pre-suppose such a looking on the part of the disciples of Christ, for whom they wrote and preached; hence says Peter (1 Pet. 1:7, 13), "Hope to the end (perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ;" and "though at present you are in heaviness through manifold temptations, the trial of your faith is much more precious than of gold that perisheth, though it be tried with fire, as it it will be found unto praise and honor at the appearing of Jesus Christ." James exhorts his brethren to be patient unto the coming of the Lord.

In the minds of these apostles, and of those to whom they wrote, the very fact that with the coming of Christ the trials and sufferings of God's servants should end, and they be rewarded by their Master for their fidelity to him, was enough to make that coming an object of grateful desire. So anxious were the Thessalonians for this event, that Paul was under the necessity of exhorting them thus: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."—2 Thess. 3:5. In his former epistle, he had assured them of the effectiveness of his preaching among them, inasmuch as they had turned to God from idols, to serve the living and true God, and to wait for his Son from heaven.—1:9. Here, you will observe, that the apostle intimates as he does in Titus 2:13, that it is not only the duty and privilege of the Christian to turn from idols to the service of the living God, but to wait for his Son from heaven; and not only to "deny ourselves of all ungodliness," but to "look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

When our Lord was about to go back to heaven, he broke the sad secret to his disciples, whom he reasonably supposed would bewail his departure; but he deemed that it would mitigate their grief to announce to them, that if he went away, he would come again to them; and he repeats to them that sweet and consolatory address recorded in the 14th of John. And Paul, knowing how natural it is for us

to invest the grave with gloom and terror, both when we are about to lay ourselves down in it, or to commit our beloved Christian friends to it, wrote to his brethren, exhorting them to comfort one another with the assurances of a final resurrection from the grave at the coming of Christ, and an ascension in the clouds to meet the Lord in the air. "Wherefore," says he again, in alluding to the same subject, or approaching event, "wherefore comfort yourselves together,"—cheer, exhilarate, fill each other with joy, and edify one another, even as also ye do."—5: 11.

Such is the looking and waiting for Christ implied in the text, and in many passages of the Scriptures, a looking that connects with the affections and the desires of a man's soul; such a looking as the godless cannot have, the hypocrite knows nothing, but such as the living Christian often experiences like fire in his heart.

This looking of course involves watching, by which I mean a notice of any signs or circumstances that Christ, or his apostles, have left on record to serve as indications of his approach. We are not to know the precise time of the advent farther than this—to know when it is "nigh, even at the doors," as we know when summer is near by the budding of the trees. And therefore it is that our Lord so often exhorts us to watch for his coming, because he has given us so many and such unequivocal signs of his appearing. He has given us the "sure word of prophecy, which is as a light shining in a dark place, until the day dawns, and the day-star arise in our hearts." He has given us a chart dotted with the great and leading events of this world, down to the end of time, so that if our eye is frequently upon this chart to ascertain whether we are nearing the port of glorious rest, we shall be informed. Not to watch is to disobey Christ, as well as to deprive ourselves of a blessed privilege.

But to watch, signifies no less to be wakeful, to be alive, in a spiritual sense, to have the heart glowing with love to God and man, to be in possession of and to have in exercise the graces of the Spirit; it is equivalent to being ready and prepared for his coming, as Christ said, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." In the parable of the Virgins it is said, "Then they that were ready went in with him."—John, when speaking of the final and complete union of Christ with his people says, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife [the church] hath made herself ready."—Rev. 19:7. And lest it should be supposed that we may live carelessly and negligently, deferring our preparation unto the last moment, our Lord has warned us to have our "loins girded about, and our lights burning, and to be like unto men that wait for their Lord, that when he cometh and knocketh, they may open unto him immediately."—Luke 12. To look, then, for Christ, is to love the doctrine and the very thought of his appearing; it is to watch for the tokens of his coming: it is to be alive, awake in our spiritual affections, diligent in our labors as ministers and Christians, and all ready, at a moment's warning, to enter into the joy of our Lord. A curious, speculative, idle, slothful, surfeited, drunken, or even worldly anxious or worldly man, is not ready for Christ, however much he may profess to be. He only is prepared for Christ who can say from a sincere heart, "Then shall I be satisfied when I awake with thy likeness;" and who, like John, by his life makes it evident that he "purifies himself, even as he is pure."

I come now, my Christian friends, to ask you if you believe in the return of the Nobleman with his kingdom? I doubt not that this event is one which your creed recognizes, and which your professional belief includes; but is this doctrine one in which your hearts acquiesce? Is it a doctrine which enkindles holy and burning desire? Do you long for this coming, so that with the Revelator you are crying, "Come, Lord Jesus?" If not, you are not of the number who realize as you should, that your conversation (citizenship) is in heaven, from whence you look for the Saviour. Let me say to you, that you must be in that state where you can thus look for Christ. Your indifference to this event may be a mark of your want of love for Christ; your opposition to the coming of the Lord may arise from a wrong and fatal state of the heart. Or perhaps you have not heretofore been aware that it is your duty and privilege to look, and watch, and be ready for such an event. Then let what you have now heard induce you to study God's word to better know your duty; or perhaps the errors and extravagances of some have prejudiced your minds against the doctrine itself. But this should not be: Satan should not thus mislead you, because he may have caused others to step out of the way. The coming of Christ is a glorious Bible truth, and no real or seeming perversion of it should prove a temptation to you to neglect or to despise it. But some may say, that a belief in the personal coming of Christ is not essential to salvation. With equal propriety it might be held, that a belief in the resurrection of the body, or of the judgment day, or of the punishment of the wicked, and the rewarding of the righteous, is not essential to salvation. It is essential to salvation that a man should believe God's word. And for one, I envy not the state of that man who cavils or turns away from every declaration of God's word, excepting that which he supposes bears directly on his salvation. Not to see and to embrace the plain teachings of God's word, is a sad token of being under darkness of mind, and hardness of heart. "But if we are prepared for death, we are prepared for Christ's coming," says another. But that is your reasoning;—the Bible affirms no such sentiment, and you have no right to shift the issue of this question to that of death. When the Scriptures say, "Prepare to die," they mean prepare to die; but when they say, "Look for Christ," be ready and prepared for his coming,

they mean just what they say, and no man has a right to pervert them to another use. Has it come to this, my brethren, that a Christian may be sceptical as to the nature of Christ's second coming, and that he may waive all allusion to the subject, and yet be held as a good Christian, and one who is sound in the faith? Has it not come to this, that while we may always dwell on the humiliation of Christ, it is hardly lawful, it is enough to awaken suspicion of a man's orthodoxy, to dwell much upon Christ glorified, and coming in his kingdom to gather together his saints? It is to me a most grievous sign of the times, that so rarely we meet with a Christian who has in his heart and on his lips a thought or a word respecting the revelation of his Lord from heaven. To me, nothing is more evident than that we have forgotten what it is that constitutes the Christian's hope, and that we have virtually blotted out of God's word much of its most precious truth. We neither see, nor feel, nor act as we should in regard to this most prominent doctrine. It is my earnest and constant prayer that God will multiply the number of those who look for Christ from heaven, and that he will cause this doctrine to be restored to its proper place in the faith and affections of all true Christians the wide world over.

I have one more question to ask: Do you, my brethren, feel and know that your "citizenship" is in heaven? If so, you will habitually feel that you are but strangers and pilgrims on this earth,—that you are the subjects of another government,—that your home and treasures are far away,—you will feel that you must not conform to this world,—that you are rapidly passing through this vale of tears, and you will contemplate the end of your journey with joy. "Where your treasure is, there will your heart be also." By this simple test, you may be assured where is your citizenship. Oh, if it be in heaven, how heavenly-minded it should make you; how pure in your words, how elevated in your desires, how self-denying in those objects which are placed around you only to help you on to the heavenly country; how tolerable should all the trials and pains of life be made, and how truly should we too be able to exclaim, "To die is gain." Oh, could we but feel that we are here only for a day, and that after all we can in fact realize no losses while here, nor, on the other hand, in fact make no gains, what quiet and rest would be ours,—we should give all unto our heavenly Father's hands, it being the one great and glorious desire of our lives to be citizens and inheritors of the world to come! My brethren, look up from earth to heaven, aspire for glory, honor, immortality. How honored you are in being elected heirs to an incorruptible and everlasting inheritance; of all the glory that awaits you as the sons of God, you cannot know; but this you do know, that when he shall appear, you will be like him! Aim to live worthy of your exalted calling, and to be ready to cry out and shout at any moment, "Lo, this is our God."

By the first advent of Christ, you are redeemed from the curse of the law; by his second advent, you are redeemed from death, and made like unto your Redeemer. You bear in grateful remembrance his first advent, his sufferings, his burial, his resurrection, and ascension. May it be yours, when He shall again visit our earth, to see him with your own delighted eyes, and to be owned by him as the blessed of the Father.

And let me close, for the benefit of the sinner, with the words of the late excellent Dr. Fiske:—"There is a day coming, (is it distant?—Lord, hasten it,) a day in which there will be heard a cry which sin shall not check, nor prejudice confound, nor unbelief stifle,—a cry that shall ring through Jerusalem, and on the top of every mountain, and in the depths of every valley of Judea,—thousands shall utter it,—thousands shall rejoice in it,—millions will wither under it,—the dead shall hear it from the dust of dissolution in which they have slumbered since the streams of time flowed in with those of death, and the cry will be, 'Blessed be he that cometh in the name of the Lord.'"

My dear sinner, a heavy and awful duty devolves on you. At present you are an enemy to this Jesus,—you are at war with him; the mention of his second coming is mournful intelligence to you. Oh, bear in mind, that one object of that coming will be to destroy all the ungodly. A brief reprieve is allowed you in which to repent of your sins, and secure his blessing and salvation at that grand and awful advent of the Judge.

THOUGHTS ON READING THE REVELATIONS.

The book of the Revelation! What a sublime portion of the Bible! What mighty events it contains, as connected with the history of this world! So I thought on opening the Book and reading from the 9th verse of chapter 1st to where John turned to see the voice or person that spake with him, when he saw seven golden candlesticks, and in the midst of the seven candlesticks, one like unto the Son of Man. In other instances we find the Lord revealing his messages to man in visions of the night, at others by the silent inspirations of the Holy Spirit; but here on the Sabbath day he reveals himself to the devout exile on the lonely and desolate isle of Patmos. And probably He will never appear in so impressive and majestic a manner, until he shall come in the clouds of heaven, and every eye shall see him. Though the apostle was called to endure suffering, still he was far more than compensated by the consolations of Christ and his blessed presence. At this time John, as an exile and a sufferer, was doubtless made a partaker of the joys of Christ's presence to an extent to which the fairest mansion of the unsuffering Christian is a stranger. No degree of trial and suffering, borne "for the testimony of Jesus," will go unrewarded. In this hour of John's sadness, when far from the abodes of men, and while in the spirit of

communion with God, lo! the Saviour appears and talks with him—"What thou seest, write in a book, and send it unto the seven churches which are in Asia."

Truly, "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are therein." Here shall we find Christ in all the epistles represented as the Head of the church, manifesting himself as the Saviour, Redeemer, and Sanctifier of his people, the Beginner of their faith, and the Consummator of their joy. And yet this book is less read and less valued by the generality of Christians than any other portion of the sacred Scriptures. But it is remarkable that this is the only book in the canon of Scripture, and the only prophecies, to which so peculiar a promise is vouchsafed as that in verse 3d of chapter 1st.

If we seek for instruction and spiritual improvement, we may find it in the epistles to the seven churches of Proconsular Asia. They are full of instructive lessons and of precious promises—lessons of Christian faith and practice, earnest calls to repentance and holy living, and promises of the highest reward to the faithful and overcoming Christian. Our fathers have stood on this hallowed ground, and lingered at this vestibule of the temple of prophecy, and have been amply rewarded in contemplating the things which John saw, "and the things which are, and the things which shall be hereafter."

And what do the epistles represent which are directed to the seven churches in Asia? When we say they are typical of the state of the Christian church during seven different periods, extending from the apostolical age to the end of time we only speak the opinions of many commentators before the Reformation, and many others since that period. In these epistles we have to do with prophecy which has become to us history, and with types which are merged in their antitypes. And as we read, we observe the close analogy of these epistles with all the remaining prophecies, with the seven seals, the seven trumpets, and the seven vials. As we read, the subjects of them increase in interest as we see the watchful care of Jesus over his church; and which he will ever take until her bark is guided through all the storms which await her here, and borne in safety and in triumph to the haven of millennial repose.

In chap. 1:20 we have an interpretation given of the ancient golden candlestick in the temple, with its seven branches, each branch containing a light. The emblem is here applied by the Alpha and Omega—Jesus Christ—to the churches in Asia, each branch is a church, each star a light—emblem of the messengers of truth. Hence, the candlesticks, with their lights, are symbols of Christ's churches, with their ministers, to the end of time. This is the mystery which is now unfolded by the progress of events in the different ages of the Christian church, the last of which we have entered according to the description contained in the message to the Laodiceans. That which was mystery in the time of John is now made plain.

If the candlestick was a type of the true church of Christ, then the branches denoted the several portions of that church, but all "one in Christ;" and as the Jewish High Priest was accustomed to stand as in the midst of the seven branches of the one candlestick, so is Christ, in the vision of John, represented as in the midst of the seven candlesticks, or churches. By this beautiful emblem, the thought is clearly impressed on my mind, that the Saviour is one with his people; and may we add the thought, that the material of which the candlestick is composed has the meaning of purity. Nothing short of pure Christian faith, heart and life, can answer to the pure gold. A "new heart created in Christ Jesus unto good works," constitutes that "holiness without which no man can see the Lord." Christian fellowship is Christian union, and that union implies a holy faith, a lowly spirit, a fruitful soul. In the midst of such churches Christ dwells as the head. And his presence in the midst of the branches shows his peculiar relation to the one pure church which was the desire of his prayer, "that they all may be one."

While John saw the golden candlesticks, yet he was attracted by Him who stood in the midst. The church becomes eminently useful as the depository of the light of God's word; but without Christ in her midst, she has only a name to live—a mere body without the soul—the principle of life. In forming a church, we must have Christ in it. And if he be there, the church will stand as a light upon the mountain summit, and as a peaceful asylum for the weary and the heaven-laden. And it is a sure sign that Christ is not in the church when human opinions gain the ascendancy over her order, harmony, and peace.

While the church is a humble handmaid of her Lord, yet all her ordinances derive their excellence from Christ—"I am the vine, ye are the branches." Her ordinances are not forms nor ceremonies, if we look through them to Christ. Without a remembrance of him, they will be a dead letter, answering no healthy purpose to our progress in the Christian life. But with Christ's Spirit in the church, our prayers are fervent, our songs of praise reviving, and all hearts united in fellowship of kindred minds. The more Christ is formed within us here the hope of glory, the stronger will be our desire to behold him in person,—the Son of man in his glory, in the midst of his gathered flock from every tribe and nation under the whole heaven.

If, then, our interpretation of the emblem is right, then are we to maintain the order, harmony, and purity of the church until her Master appears; and especially in the present age of trial and opposition to the gospel, in which we look for the return of him who loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or

any such thing, but that it should be holy and without blemish.

N. HERVEY.

DEFINITE TIME.

We have entered upon another year, the seventh year of disappointment to the waiting church. The events of the last ten years have possessed the most thrilling interest. "The voice of Elohim has been rocking the world." "The deep uttered his voice, and lifted his hands on high." A dark and ominous cloud has been looming up in the distance, blackened by reflections from the brow of an angry God, and lurid with the lightning flashes of his vengeful ire. A tumultuous upheaving among the nations has been witnessed, and we have said from full souls—

"Thy tokens we with joy confess."

But a temporary calm now prevails, and the minds of many have been turned in another direction, viz., to the subject of time. In many places where I have travelled within a few months past, in New York, Vermont, New Hampshire, and Massachusetts, there has been much said about the year 1850 being the true time for the cleansing of the sanctuary. This idea has been, and still is being, quite extensively and confidently promulgated by preaching, papers, circulars, &c. Hence the remark of Mr. Harvey to Prof. Whiting, and of Dr. Cox in his discourse, and others. Indeed, so conspicuous a place does this view occupy in the creed of some, that a brother who cannot see time—definite time—1850, in the spring,—must either keep mute, or stand on strict trial, or examination. Now, there exists evidence that the Lord will come in 1850, or there does not. If such evidence exists, we should all embrace it; but if no such evidence exists, it seems clear to my mind, that in case of a failure, re-action and evil effects must follow, in exact proportion to the excitement produced by the propagation of the sentiment. And for the sake of eliciting truth, and for the good of the cause, I wish to state briefly, as I understand them, some of the arguments adduced in favor of this view, and propound a few questions concerning them.

1. It is claimed that the 2300 days of Dan. 8th are so many years, and span the space of time from the "command to restore and to build Jerusalem," to the second advent of Christ; that the 70 weeks, or 490 years, of chap. 9th, are a part of, and cut off from the 2300; that 69 of these weeks, or 483 years, reach to the crucifixion of Christ, and that there would of course remain 1817 years to be fulfilled after the crucifixion; and as Christ was crucified A. D. 33, which added to 1817 makes 1850, he must come this year. Now, all these periods have two ends, and are we at liberty to locate one end where we please, to support a notion, and let the other go where it happens? If the 483 years terminated A. D. 33, the command to restore, &c., must have gone forth B. C. 450. Have we any evidence from history that that was the case?

2. It is contended that Christ was not "the Prince" until his resurrection and ascension; and that Daniel declares, that "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks," or 483 years. But if Christ was not Prince until after his ascension, how could the Jews have "killed the Prince of life?"—Acts 3: 15.

3. It is argued that the other week was filled by the apostles in confirming the covenant, after Christ's ascension. But was there any marked change in the ministration of the apostles about seven years after the crucifixion?

4. It is said that the Pope lost his civil power fully when Napoleon was crowned king of Italy, and the emperor of Austria, the Pope's main supporter, was compelled, after the battle of Austerlitz, to own him (Napoleon) king, which occurred in 1805; that the 1260 and 1290 days, or years, terminated then, and that the 1335 began with the 1290, and of course reach forty-five years farther on to 1850, when Daniel must stand in his lot. Now, if these periods terminate thus, they must have commenced A. D. 515 545, and the earlier period must have been marked by the taking away of the daily sacrifice, or placing of the abomination that maketh desolate, or both.—Does history warrant that conclusion? or is the latter period at all marked? Or if we may terminate these periods without any regard to their commencement, why may not the 1290 and 1260 days have terminated with the late flight of the Pope, and time continue forty-five years longer?

5. I believe it is agreed, that Daniel's times, time, and a half, and the 1260 days of Rev. 11:3 are the same; and if so, to correspond with the above theory, the two witnesses must have been slain in 1805.—Was that so?

6. It is argued that the proclamation of the angel in Rev. 10th represents the Advent message in '43, and the "seven thunders" seven years of disappointments! Would it not be hard to prove that a "thunder," and especially a "scaled-up" thunder, represented a year?

7. It is further urged, that the "generation" spoken of in Matt. 24:34 is just seventy years, and, consequently, cannot extend farther than May 19th, 1850. Is it certain that that generation is just seventy years? If so, will it not bring the end before we get the seventh thunder?

8. Finally, is there any more chronological evidence that the Lord will come in the year 1850, than that he would have, or will come in any other of a small circle of years at the present point of time? Or if such evidence exists, is it as strong as was the evidence of his coming in 1843. Yours, watching for my Lord,

A. BROWN.

REMARK.—Did evidence exist on which to base a reasonable hope for believing in a given date, we should promptly present it to our readers. But any

8 S. Gillingham (sent Harp), 532; S. Hastings, 465; I. Cushman,
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ADVENT



Luke 9:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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when money is forwarded.

Mercy.

Full of mercy, full of love,
Look upon us from above!
Thou who taughtest the blind man's sight
To entertain a double light,
Thine and the day's, (and that thine too!)
The lame away his crutches threw;
The parched crust of leprosy
Return'd into its infancy;
The dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerful mercy did ev'n chase
The devil from his usurped place,
Where thou thyself shouldst dwell, not he:
O let thy love our pattern be!
Let thy mercy teach one brother
To forgive and love another;
That, copying thy mercy here,
Thy goodness may hereafter rear
Our souls unto thy glory, when
Our dust shall cease to be with men! Bishop Taylor.

The Last Days of Rome.

BY A. HALE.

FIRST EPISODE. (REV. 14: 6-20.)

WE have now considered four great prophetic sketches of Rome, in their bearing upon her last days. The fourth sketch comprehends all that is said in the other sketches; and gives a detailed view of some of the divisions of Rome which we find nowhere else. According to this sketch, as we view it, we are between the development of the two-horned beast and of the image of the first beast, which that power created, and the standing of our Lord on Mount Zion. We are now prepared to consider the more complicated, minor sketches, that branch off from the great outline, though intimately connected with it; the prophetic episodes, or appendices, to the more general history of Rome.

The first of these prophetic episodes is contained in the 14th chapter of Revelation, beginning with the sixth verse. It foretells, 1st, a special call of the gospel, which urges the world to a preparation for the judgment (vs. 6, 7); 2d, a premonitory infliction of judgment on Babylon (v. 8); 3d, the announcement of what shall be the final doom of those who render the homage demanded for God by the gospel to the beast and his image (vs. 9-11); 4th, a description of the judgment scene (vs. 14-20). Rome is the centre from which this line of events radiates. It is by viewing it in that connection only that we can see its primary importance, or trace out its true historical fulfilment. To limit its application to events of our day; or to seek for its fulfilment out of the Roman world, is to leave the work of interpretation half done, or not even begun. The call of the everlasting gospel begins with "them that dwell on the earth"—the Roman world. The first blow of divine wrath falls on Babylon, the Papacy, the great instigator of opposition to the gospel. And the doom of final and eternal wrath is announced as awaiting those who turn away from that call to the great systems of worldly power still striving for the mastery on the theatre where Babylon has fallen.

This revival of the everlasting gospel, symbolized by the first messenger of the series, introduces the final movement of Providence which precedes the judgment, and is not interrupted by the other messengers that follow; but the first evidently continues his work, even while the others are doing theirs, passing from Rome—they that dwell on the earth—to all nations, and ending his mission only when the judgment "is come!" This call of the gospel, and the accompanying results among those who obey it, would be to Rome and all the world what the interposition of God by Moses

was to Egypt; what the call of John the Baptist, of Christ and the apostles, was to Jerusalem. God interposes to make known his purposes and to assert his claims, which are sustained by the most convincing miracles. But God and his servants are confronted by the magicians in one case, and by "the vagabond Jews," and others who "give out that they are the great power of God," in the other case.—Miracle after miracle is imitated, and God is proudly set at defiance till it is seen and confessed by his enemies that Egypt and Jerusalem are destroyed.—Ex. 10:7; Jos. Wars, b. 6, c. 5.

So in this case, God begins the work by "the spirit of his mouth, and presently there are seen coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, unclean spirits—the spirits of demons—that go forth to the kings of the earth, and of the whole world, to deceive them with their miracles; and thus the contest is continued till they are destroyed by the Judge of all the earth. Thus the great principles of the divine government, which have always been exhibited in past scenes of judgment on the wicked, are to be carried into the final scene.—The warning is given long enough before the infliction of the threatened wrath to give those warned sufficient time to decide whether they will heed the warning and prepare for the event, or set themselves against the truth, and thus treasure up wrath against the day of wrath.

The infliction also bears a direct reference to the light and warning given. While those who heed the call, and "worship God," are seen with the Father's name in their foreheads, among the most distinguished subjects of the divine favor, the severest judgments fall on them that bear the mark of the beast and his image. Thus we are made acquainted with the manner in which God will close up the probationary history of this world, so far as these prominent systems of worldly power are involved; the form in which the great principles of submission to God or rebellion against him are to be manifested; the means by which the contest is to be carried on, and the result. "As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifested unto all men as theirs also was."

The fact that the true works of God were counterfeited, in the cases referred to, should lead us to infer that these evil spirits, and evil men, of the last days would also attempt to counterfeit the true work of God. And this goes very far towards enabling us to determine the character of the "miracles" these human agents of hell would perform. They would oppose the plainly-stated purpose of God, and his true servants, by assuming the authority and counterfeiting the works of God. Let us see how far the facts of history afford proof of the fulfilment.

The wonderful revival of the gospel by Luther, which begun in the heart of Rome, and has gone out to the ends of the world, continuing for more than three hundred years without interruption to our own day, bears all the marks of the movement symbolized, in the truth to be proclaimed, and the theatre on which it was first to be heard. True, Luther was preceded by Jerome of Prague, John Huss, and others; but their voices were silenced in martyrdom, and the light they kindled was nearly or quite extinguished.—D'Aubigne, b. 1. Luther opened to Christianity the tomb in which it had been buried during the long night of the dark ages; he stripped

from it the shroud of the grave, and removed the gag from its lips, that it might go forth and speak to the nations in their own tongue. The great work in which he was so distinguished an agent of Providence embodied in itself the elements of all the true gospel enterprises which have enlightened and blessed so many, while they have reprov'd and condemned many more, since his day. He began by presenting Christ as the only ground of hope for the sinner, according to the gospel; and thus struck at the foundation of the whole superstructure of Papal error, which puts man and his works in the place of Christ; and he did not stop till he unfolded every doctrine of experimental and practical Christianity that applies to this life, and also the great outlines of prophecy which refer to the history of the church and the world. He set the Bible above all human authority, and gave the world an opportunity to see its bearings upon all the interests of man, temporal, as well as eternal, political, as well as personal; intellectual and physical, as well as moral and religious.—D'Aubigne, bb. 2, 6, 10.

Luther saw and proclaimed the relation his work bore to the judgment. He said to one of his friends, when many of them seemed ready to shrink from the rising storm: "All that has been done hitherto has been mere play. Remember what you yourself said;—if God were not the author of all this, it never could have taken place. The tumult is continually growing more and more tumultuous; nor do I think that it will ever be appeased till the last day." This was Luther's method of encouraging the timorous. Three centuries have passed away, and the tumult is not appeased yet.—D'Aubigne.

He was greeted as an "angel," sent of God to do a special work; as "the third and last Elijah." "The day of the Diet of Worms is one of the most glorious given to the earth before its great catastrophe," said the devout Mathesius. "I know for certain," said Luther, "that our Lord Jesus Christ liveth and reigneth. In the strength of that assurance I could face ten thousand popes, and never shrink.—May God visit us at length according to his infinite power, and hasten the day of the glorious coming of his Son, in which he shall destroy that man of sin. And let all the people say, Amen."

"And all the people *did* say, Amen! A sacred dread took possession of every mind.—The image of Antichrist seated on the Pontifical throne was present to every imagination. This new idea, so startlingly displayed by Luther to his contemporaries in the glowing colors of prophetic delineation, gave a fearful shock to the power of Rome. Faith in the divine Word succeeded to that unqualified submission which had hitherto been rendered to the Church, and the Pope's authority, so long regarded with the deepest reverence, was now the object of general detestation and terror."—D'Aubigne, b. 6.

The voice of Luther, thus heard by the emperor, by kings, princes, and the dignitaries of Europe generally, assembled at the city of Worms, gave to the gospel trump an utterance and an effect throughout the Roman world, such as it never had before. Luther was not alone. He occupied the most prominent and perilous position; but the work was of God; and all nations and tongues were to share in it, so all them that dwell on the earth are to hear, and also to take a part, if they would, in this vocation. This is so beautifully described by the historian of the Reformation, a brief extract must be pardoned:—

"The partisans of Rome, in their sudden alarm, exclaimed aloud that a vast and formi-

dable conspiracy was everywhere forming against the church. The friends of the gospel joyfully replied, that as in spring-time the breath of life is felt from the sea-shore to the mountain-top, so the Spirit of God was now melting the ice of a long winter in every part of Christendom, and clothing with verdure and flowers the most secluded valleys, and the most steep and barren rocks. Germany did not communicate the light of truth to Switzerland,—Switzerland to France,—France to England: all these lands received it from God; just as no one region transmits the light to another, but the same orb of splendor dispenses it direct to the earth. Raised far above men, Christ, the Day-Star from on high, was, at the period of the Reformation, as at the first introduction of the gospel, the Divine source whence came the light of the world. One and the same doctrine suddenly established itself in the sixteenth century, at the domestic hearths, and in the places of worship, of nations the most distant and dissimilar. It was because the same Spirit was everywhere present, producing the same faith.

"But whilst the several Reformations derived from the same Spirit a comprehensive unity,—they also bore various peculiar features derived from the different populations in the midst of which they were wrought."—D'Aubigne, b. 8.

Here, then, is the beginning of this work of the first angel, or messenger. Two hundred years after it began to expand over a wider field. Wesley and his coadjutors were called to begin another era in the church almost as remarkable as that introduced in Luther's day. They saw as distinctly the connection of their work with the final judgment, as Luther did. If the writer had not been assisted by their views of prophecy, in all probability he never would have occupied the position he now does. Luther placed Christianity in a position, and gave it a tongue, to speak to the Roman world; Wesley gave it wings to fly to the uttermost parts of the earth. Of one of his most distinguished fellow-laborers, Dr. Coke, it has been said, "he was the first who conceived the idea of evangelizing Asia." He devoted his fortune to the work, and fell in the prosecution of it. Since his day all the nations of the earth have heard the call of the everlasting gospel. It has been preached for a witness unto all nations.

The writer is aware that some of those with whom he is identified, limit this work to the Adventists of our own day. He could never see the propriety of it. Is there not danger of crowding more of the word and work of God into our own history than belong to us, and thus of arrogating to ourselves an exclusive importance that does not belong to us? While others crowd the word of God too much into the past or future, let us avoid a similar error, and "rightly divide the word of truth." If we may truly show that we have a share with those of whom the world was not worthy, in the past, it will be enough. Perhaps the statement of a conversation, held with a distinguished Christian minister in this city, will show the writer's idea of the fulfilment of this part of the prophecy; of our part in it, and of the doubtful position of our contemporaries, as well as it could be shown in any other way.

After the "passing of the time," 1844, the writer called on this friend; and he very soon gave an invitation to "come back:" "I believe in the coming of Christ, the judgment, the resurrection, the end of all things just as you do," said he. "Why not work together as we used to?" I replied, that although we agreed in these events, in themselves, there were two strong marks of difference. 1. While I and my brethren still expect these

great events of the word of God immediately, you expect at least a period of a thousand years to intervene. 2. While you throw these events into the shade, if you refer to them at all in your preaching, we place them prominently in the foreground: just as the apostles did; just as the martyrs, the reformers, and our fathers all did, by whom we were brought to Christ. And there is not a professed evangelical minister in the land, who would dare to preach on these events, as their predecessors were accustomed to, twenty or thirty years ago, unless he was ready to be cast out as a fanatic. Nor is there a congregation that would tolerate my views on these events, with which you say you agree, though I should say nothing of a definite calculation of time, as we now do not. "True, true!" said he. "It is just so!" Very well, I continued, if that is true, something else is true! Either you, and those who stand with you, are in the right, and the apostles, the martyrs, the reformers, our fathers, and my brethren, are in the wrong! or else this noble line, in the past, with whom we stand are in the right, and you and those who go with you are in the wrong! And it is glory enough for us to stand where we are!

By the mercy and grace of God, we perpetuate the work began three hundred years ago. Ours is not exclusive. It was begun before we lived. It will be continued till the judgment is come! May our part be well and faithfully done!

THE FALL OF BABYLON.

though announced by the angel that "followed" the angel of the everlasting gospel, was evidently to take place before the work of the first angel should close. Are there any facts to show that it has taken place? Babylon denotes the Papacy. Not merely the city of Rome, but the hierarchy of which that city is the central throne. Its fall is spoken of in three senses. 1. In the sense of becoming intolerably corrupt.—Rev. 18:2, 3. 2. In that of losing the supreme power.—Rev. 14:8. 3. In the sense of final destruction.—Rev. 18:21. The loss of supreme power is the consequence of corruption. The corruption of the Roman hierarchy was so exactly pointed out by Luther, according to the prophecy, the fact may be shown here, though it would come in another place, in strict textual order. His work on "The Babylonian Captivity" might be quoted, but his letter to the Pope is sufficient: "It is true that I have attacked the Court of Rome; but neither yourself nor any man upon earth can deny that the corruption of that court is greater than that of Sodom or Gomorrah, and that there is no hope left of curing its impiety. True, I have been filled with horror, beholding that in your name the poor of Christ's flock were deceived. I have opposed this, and will continue to oppose it; not that I dream of effecting anything in this Babylon of confusion, against the opposition of sycophants; but I am debtor to my brethren, that, if possible, some of them may escape these terrible scourges."

"You know that Rome, for many years past, has inundated the world with everything destructive to soul and body. The church of Rome, formerly pre-eminent for sanctity, is become a den of thieves, a scene of open prostitution, a kingdom of death and hell, so that Antichrist himself, if he were to appear, could not increase its iniquity. All this is as clear as the light of day."

"And you, O Leo, are all this while as a lamb in the midst of wolves; or as Daniel in the den of lions! Unaided, how can you resist these monsters? Perhaps there may be three or four cardinals uniting virtue to learning. But what are these among so many?—You will be taken off by poison, even before you are able to apply a remedy. There is no hope for Rome; the anger of God has gone forth, and will consume her. She hates reproof, and dreads reform; she refuses to restrain the madness of her impiety; and it may be said of her as of her mother: 'We would have healed Babylon, but she is not healed: let us forsake her.' Men looked to you and your cardinals to apply the cure to all this; but the patient laughs at her physician, and the steed will not answer to the reins."

"Full of affection for you, most excellent Leo, I have ever regretted that, formed as you are for a better age, you have been raised to the pontificate at such a period as this. Rome is not worthy of you, or of any who resemble you; she deserves no other ruler than Satan himself. And truly it is he, rather than yourself, who reigns in that Babylon."

"Is it not true that there is nothing under heaven more corrupt and hateful than the Ro-

man court? It exceeds the very Turks in vice and profligacy. Once as the gate of heaven, it is become the jaws of hell itself! distending and kept open by the wrath of God, so that when I behold so many poor creatures throwing themselves into it, I must needs cry aloud in the midst of this tempest, that some may be saved from the frightful abyss."

"This, O Leo, my Father, is the reason why I have inveighed so strongly against a see which dispenses death to its adherents. Far from conspiring against your person, I have felt that I was laboring for your safety, in boldly attacking the prison, or rather, the hell in which you are confined."—*D'Aubigne*, b. 6.

Rome proved the truth of Luther's charges against her, by setting herself to oppose the gospel, and by killing all she could get into her power. She would not be reprov'd; and God in his providence raised up in her own bosom the armies of infidel France, only more vile than Rome herself, to overturn her throne. The sceptre of supremacy fell from the hands of the Pope, in the days of Napoleon; and it has never been restored since. Its fall was lamented by Papists themselves, according to Walter Scott, in the very words of the prophecy, "Babylon the great is fallen, is fallen!"

Dr. Cox's Discourse.

(Continued from our last.)

3. We ought to view this as a great honor and privilege, to be co-workers with God in such a cause. We actually work with God, and for God, and in God, and to the glory of God, in the salvation of men. What an occupation of moral magnificence, what an object of elevation and excellence! It is indeed supreme. We correspond with God, coincide with his designs [Note 1], enjoy his triumphs, find in him all our resources, and from him expect, through great and wonderful grace, all our reward. This is honor—or there is none in the universe. Earth, thy rivalries die, thy bubbles burst, here.

Thus the men

Whom God's own work can charm, with God himself Hold converse: grow familiar day by day With his conceptions, act upon his plan, And form to his the relish of their souls.

4. The work is to be accomplished by means, not miracles, not fate, not chance, not angelic ministries, not superhuman aid exclusively. [Note 2.] While we are restricted in the use of means, to those appointed for us, we rejoice to know, that not so restricted is the Chief Agent in the glorious operation. God is ruler among the nations. Were it not so, we could have no solace or mental anchorage in a perilous system—we should more dread, than enjoy or endure, existence! But "the Lord God Omnipotent reigneth!—alleluia!" He arbitrates all events; and in some way uses, economizes, manages all, overruling all things in the end for the best good of his own cause, and the richest blessedness of being. God can use means multitudinous and marvellous, and tremendous, that we cannot use, that we know not, that we may not anticipate, or limit, or imagine. But,

5. We must see to it that "the gospel of the kingdom is preached among all nations."—[Note 3.]

And here, my brethren, if I mistake not, we have a mission august and peculiar. Under God, we are the very ones to do the work.—[Note 4.] We know what the gospel is, and we can illustrate, prove, and enforce what we know. We have comparatively none of the corrupt papal elements, unwieldy and incredible, puerile and odious, in our polity, our service, or our creed. God has taught us "a more excellent way," than hierarchy and its sympathizers ever knew; or knowing, than they could communicate to the nations. Their organizations, the accretions of ages, eminently human, eminently secular, eminently Romanizing, are also cumbrous, complicated, impracticable: worse than the armor of Saul, compared with the sling of David and "the five smooth stones chosen out of the brook." God has his reasons for using them in other spheres and relations. If we are to wait till their efficiency illustrates the accomplishment of our text, we may well repress all our anticipations, and re-cast our chronology of the millennium, with a postponement quite as indefinite as the evidence of their apostolical title or their commission in monopoly. Enough that God condescends to use us to give the unsophisticated gospel to the world; the genuine gospel, the real apostolical gospel, the gospel primitive, eternal, and divine; religiously abhorring the

wicked quackery that dares to modify it. We diffuse it "as it is in Jesus;" and in the genuine apostolic way of pilgrims, puritans, protestants; thanking no man—no, nor "an angel from heaven," who attempts to alter, under the vain and impious notion, implied, though not expressed, of improving it! We give it, as he gave it to us, incorrupt, simple, pure, and full; with no desire, thought, or endurance of altering the revelation of God; and without all the massive appendages and inventions of human wisdom, and patristical authority, disguising its glory, alienating its symmetry, and destroying its divine virtue, "the power of God to salvation to every one that believeth."

The apostles were twelve,* and, as such, had no successors; as neither had their adorable Master! their respective and usurping rivals, prelates, and popes, to the contrary notwithstanding, in their truthless dreams daring to style themselves, those the apostles of Christ, these each the vicar of the Son of God; all with kindred blindness, selfishness, and criminal delusion. These forgeries against heaven and earth are capital treasons in the universe, and every minister of God is officially and solemnly bound to expose and denounce them with holy indignation. Such heathen imaginings were not stereotyped, or made canonical, or even known, in the genuine apostolic age, when "the signs of an apostle" were defined and exacted, with impartiality and truth; and previous to those predicted ages of various degeneracy and usurpation and tradition, when the whole of hell's master-piece was in succession developed. What knew the primitive church of the pride-invented ecclesiastical pyramid, with its manifold orders of the clergy, from its base upward to the Man of Sin enthroned on its apex? What knew they of sectarian exclusiveness, under the cloak of catholic government, despising vital piety?—What of worship all factitious and mechanical, repetitions and responsive, liturgical and formal; what of papal supremacy, or seven sacraments, or a sine-qua-non sanction from Cæsar, to give, by act of parliament, to another nation and another hemisphere, the right to have, or to be, a church of the living God? Let us cease, my brethren, never, to maintain the eternal right, against all false assumptions and pragmatical impudence of the sort, whether papal or pseudo-protestant, either as vexing our missionary usefulness abroad, or as questioning our legitimacy at home, in this noble and goodly land of protestant freedom! Let us not fear to assert our Christian liberty, glorying in the divine simplicity of the gospel. Let us "stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We may not be too polite in prostration to any of their idols, however fashionable, however wondered after, or patronized, or worshipped, by the unthinking and conforming throng. The time is come when principles of truth should be avowed without fear, favor, or fawning; without declining any proper responsibility, asleep unsea-

* The place of Judas was divinely and miraculously and astoundingly supplied, by the vocation of Saul of Tarsus, consecrated, as every true apostle was, by our Lord Jesus Christ himself. Matthias was no apostle, though at first, and for a very little time, and very improperly, "numbered among the apostles." It was done on the motion of Peter, before the day of Pentecost, with no shadow of command from God, and in violation of the order to wait—*perpetually*—for the baptism of the Spirit; before the time of which their autonomy proceeded. Afterward, we never hear a word of this factitious apostle, either in Scripture or history. No monument commemorates his usefulness, or records the place of his ministry. His name is found in none of the dip-tiches—no church is named after him—and his apostolate seems to have ended in smoke, as it began. His piety we do not impeach. He may be in heaven; but the record of his office, we regard as a mere matter historically narrated, with no sanction of the fact, and which the subsequent history of Paul magnificently and by contrast illustrates.

† To be able as an eye-witness to attest to the nations the resurrection of Christ, as one of the grand facts of the gospel; to possess the gifts of inspiration and miracle-working; to proceed immediately from Christ as the bearer of his messages to men; these used to be chief among the signs indispensably required by the churches of the first age, and by which they made impostors uncomfortable.—2 Cor. 11:11-15; 1 Cor. 15:8-15; 9:1, 2; Rev. 2:2; 21:14; Eph. 2:19, 20. We are not to receive those apostolic successors, in this day, who possess not one single qualification, that would accredit them, for a moment, in the first century—to say nothing of qualifications of an ordinary character. All men of real eminence, in this and other countries, scout the idea, with Chalmers, who, in a letter to the writer, styles it, "the utter folly of apostolical succession." Let Christians in America be consistent, enlightened, and brave, for the truth! Error is not good enough for them or their children.

sonably (Rev. 16:15) so near "the battle of that great day of God Almighty!" [Note 5] and without all courteous compliances with what we know to be religionizing fustian, false and execrable in the sight of God. It is indeed so despicable and so drivelling, intellectually, that I should not think it worthy of notice on this occasion, but for its recent revival, its deceitful alliance with the depravity of men, its pompous arts and seductive pretensions, its assumptions in high places, as the great error of the age. Let us meet our duty here like martyrs, and do it, living or dying, valiant for the truth. So did our sainted fathers, the abused and persecuted puritans of England, the philosophers of heaven, the invincible believers of the truth, the only enlightened friends and champions of civil and religious liberty then on earth, the immortal and blessed benefactors of human nature, the elite of Christendom, and—with all due allowance for their confessed imperfections—the genuine ancestors and authors, under God, of our own precious American freedom! So did they—or we should not now be enjoying, with God's benediction for its continuance, the large reward of their sufferings, their toils, their reformations, and their testimonies.—(To be continued.)

Note 1.—Not if he has declared that the wicked shall wax worse and worse, deceiving and being deceived till the end.

Note 2.—How is it, then, that the stone, cut out of the mountain without hands, will smite the image on the feet and break it to pieces, that it be ground, and like the chaff of the threshing-floor be driven away?—Dan. 2:34. We feel that scriptures like these are not sufficiently appreciated.

Note 3.—This God has commanded and predicted.

Note 4.—It will be done by those who are symbolized by the angel in Rev. 14:6, and whose proclamation to the wide-spread nations will be, "Fear God and give glory to him: for the hour of his judgment is come!" The work to be done cannot be accomplished by those who refuse to preach a part of the preaching that God has commanded.

Note 5.—And what is that battle? It is that in which the beast and the false prophet are taken alive, and cast into the lake of fire; the remnant are slain with the sword, and the fowls of heaven are invited to feast on the flesh of the slain.—Rev. 19. It is that in which CHRIST will be revealed from heaven in flaming fire, taking vengeance—not showing mercy—on them who know not God.—2 Thess. 1:7-9.

Noah's Carpenters.

It was a late hour at night. The city of N—, with its many turrets and spires, was sleeping under the shadow of those rocky sentinels which have guarded the plain since the flood. The waves of the ocean fell gently and soothingly on the beach. The moon waded through the fleecy autumn clouds, now playing with the waters and lighting up the scene, and then concealing her glory as if to make its revelations more prized. It was a night for pious thought and conversation.

Two persons were leaving the city and passing along the water side to a beautiful valley, where one was a resident and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence, in the blessings of which the people of N— and the students of — college mutually shared. The work was "too heavy" for him, and he had invited his young friend, an impenitent lad, of whom we will speak as Henry, to aid him.—Together they had spent many a weary day in supplying the Christian laborers who co-operated with them, with the choicest means of usefulness, as they crowded the depository of truth. Exhausted by their toils, they were now returning for a night's repose. Hitherto not a word had been addressed to the obliging lad about his soul. The fitting occasion seemed to have arrived. A quaint, but fitting manner was chosen.

"Henry," asked the elder of the younger, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters."

"Certainly he must have had help in build-

ing one of the largest and best proportioned ships ever put on the stocks. There must have been many ship-carpenters at work for a long time, to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters?"

"I don't know," said Henry, in a half-thoughtful, half-trifling manner; "but I think I should have got on the rudder."

"That is human nature exactly, Henry. It would 'climb up some other way,' rather than enter the fold by the only door. It would 'get on the rudder' in its pride and short-sightedness, rather than go into the ark of safety. It would save itself by hanging on, at the hazard of being swept into the gulf of despair, instead of being saved by the provision of infinite love."

"But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day in building an ark in N—, by which many, I trust, will be saved. I feel grateful for your help. But I greatly fear, that while others will be rejoicing in the fruits of our labors, you will be swept away in the storm of wrath which will by and by beat on the heads of those who enter not the ark Christ Jesus. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

We reached the house and parted. The winter came. The lad was placed at a boarding school in —. He visited his home during the winter vacation, and presented himself to the church for admission to its communion. He then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately, we trust, to the ark of safety. He is now entering a career of wide-spread public usefulness. He will never forget Noah's carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive—those who contribute to promote the spiritual good of others, and aid in the up-building of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the door, or contribute their money to send libraries or tracts and books to the West, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible-classes and Sabbath-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travellers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Christless parents, who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, folders, sewers, and binders, engaged in making Bibles and religious books,—booksellers and hawkers, and publishers of religious newspapers, who are doing much to increase the knowledge of the gospel, and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing, that while their toils have been instrumental of spiritual good to thousands, they were only like the pack-mules that carried a load to market without tasting it; or like Noah's carpenters, who built a ship they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the gospel, but who "will not come unto Christ, that they may have life," are hewing the timbers and driving the nails of the ark they are too proud or too careless to enter.—Perhaps they think they will be safe on the "rudder;" but they may find, too late, that when they would ride they must swim—that when they would float they must sink, with all their good deeds, unmixed with faith, as a millstone about their necks.

Moralists, who attend church and support

the ministry, but who do not receive into their hearts the gospel they thus sustain, are like Noah's carpenters.

Professed ministers of the gospel, who preach the truth without practising it, who commend the love of Christ without experiencing it, who guide the wandering to the fold of Christ without entering it themselves,—are they not like Noah's carpenters? If Paul might indulge the apprehension lest when he had "preached to others" he should himself "be a cast-away," may not those of us who follow at a sad distance from Paul in the Christian race, well see to it that we are not left to buffet the waves of an overwhelmed world, when some of those we have led into the ark are borne triumphantly above the billows in which we are engulfed?

Perhaps the Christian reader will be encouraged by this narrative to speak a word in season to some of these ark-builders. Their kindness should be acknowledged. "These things ought they to have done." The danger is, that the great thing will be "left undone." "Run, speak to that young man." Tell him that the storm of wrath will come. Tell him that "getting on the rudder" of the ark, and all other human devices for salvation, are vain refuges of lies. Tell him that the ark is open; that it is safe; that it waits for him. The dove and the olive-branch are in this ark. The bow of mercy spans the heavens above it. Peace and hope and salvation are there. But, if scorned or neglected, when once the door is shut, they only that are in the ark will "remain alive." Who can abide that storm? Who can buffet those waves? Who will survive that deluge?—*Am. Messenger.*

Rise and Progress of Mormonism.

(Concluded.)

* * * Favored by the ignorance and perverseness of mankind, the Mormon speculation prospered at Nauvoo. Joe Smith, through his "peep-store" in the bottom of his hat, obtained revelations as occasion seemed to require. At length the good time came again, when the saints were to help themselves to their neighbor's property, according to their need. Men that will tell lies in God's name will steal, murder, or anything else, where they think it can be done without hazard, or with impunity. The thievish propensities of the Mormons, however, became at length so practical that the indignation of the "Illinois men," whose sensibilities were untouched by the Mormon depredations upon their Missouri neighbors, was roused to a high pitch. When the poor persecuted Mormons proceeded to carry out their principles in stealing Illinois hogs, calves, &c., a marvellous change came over the dream of the Illinoisian, and he saw nothing but thieves and scoundrels in the Nauvooans. So it is. Put your hand into a man's pocket, or invade the rights of *meum et tuum*, and it is astonishing how readily some can discern that the religious thieves are nothing but disorganizers and social pests; but if it be merely a question of truth and righteousness, or of the dishonor done to the Word and name of God and his institutions, by impious impostors and the sufferers be remote in time or distance, all sympathy is with the transgressors. The Mormons were the agents of their own deserved punishment in this respect. By committing depredations on the people, and protecting their thievish brethren in the den at Nauvoo with the State arms, they brought such a storm upon them that again dispersed them to the four winds. Their friend, Gov. Ford, was compelled to call out the militia, or volunteers, to put them down. The arms, intrusted to them by the State, supplied them with weapons to carry on the war. Joe Smith, Lieutenant-General and Mormon prophet of Nauvoo, was by no means a contemptible imitation of Mohammed, camel-driver to Cadjah, Prophet of Mecca, and Star of the Bottomless Pit. Joe's generalship, whatever his prophethood might be, was far from rivaling that of his more successful prototype. Joe was certainly "born out of due time." He doubtless belonged to the seventh century, and should have flourished in the desert. He might then have astonished the world, and lived in the remembrance of all Lieutenant-Commanders of all faithful Moslems. But, unhappy Joe! No victorious laurel wreathed his brow. He fell into the hands of the "infidels;" and was carried, with other chief robbers, to the town of Alton, on the left bank of the Mississippi, there to be kept in durance vile until further orders. But Joe by no means relished this disposition of his person. He determined therefore to escape. Had he been a real prophet

he would not have tried it; for he would have known that the attempt would fail. But, judicially deluded, he undertook it, and in the trial was shot by the sentinel, and "died as a fool dieth."

The result of "the Mormon War" was the capitulation of the Nauvooans. They were disarmed, and spared from further punishment, on condition of moving off from Illinois. Time was granted them to sell their property in church and state; but on no account would the citizens permit such militant and thievish saints to reign in the Nauvoo Jerusalem, under pain of a prompt visitation from the myrmidons of Judge Lynch.

This vial of popular indignation having been poured out on Nauvoo, these Latter Day Saints commenced their progress towards Oregon. Numbers died before they reached their destination, and rest from their iniquity under the prairie sod. The Mexican war breaking out, opened a new field of enterprise to the survivors, better suited to their principles and propensities. A Mormon band was raised, and marched into California. The rest is known. The war being ended, they stuck their stakes in the aureous sand of the Sacramento. They are now better employed in washing for gold than in stealing their neighbor's hogs and cattle; though, if all be true which is narrated of the people there, there is still congenial scope for their profession. "Take and keep who can," is the orthodox Californian creed; which, from past experience, we may truly say, is highly palatable to the saints of the latter day.

In conclusion, I would add, that the Mormons in the United States have a practice, which ought to be sufficient to open the eyes of every person to their profound ignorance of the first principles of Christianity, which they so impudently and absurdly mix up with the revelations of the late Mormon Joe. The custom to which I refer is this. On the principle that, if a man dies in his sins he is lost; and, that an immersion by an inspired administrator is indispensable to the remission of sins; and, because they find, in 1 Cor. chap. 15th, verse 29, the phrase "baptized for the dead," therefore they hold, that a man who has died without immersion a short, or long time ago, may be saved by immersing a living Mormon as his substitute. The immersed Mormon is then said to be baptized for the dead. Now, they took it into their heads, that General Washington and Dr. Benjamin Franklin were such choice spirits that they ought to have a place in heaven, which they could not unless Mormon philanthropy stepped in to deliver them. Accordingly, a Mormon disciple came forward to be baptized as the General's substitute, and another as Benjamin Franklin's, and these two respectable characters were inducted by proxy into heaven and the Mormon church! Would it not have been an improvement for Lieutenant-General Joe, the prophet, to have obtained from the National Institute at Washington Geo. Washington's old-fashioned regimentals, that the substitute might have presented some apparent connection with "the father of his country?" Immersing the regimentals, we conceive, would have been as rational and efficacious for the remission of the General's sins, as dipping the Mormon substitute, and quite as scriptural; for, it says, "What shall they do which are baptized for the dead?" and this, if we read Scripture like the Mormons, may mean, "What shall they, the Mormons, do?" for it says as much about regimentals as about Mormons, who pretend to be "baptized for the dead!"

But they err egregiously, not knowing the Scriptures. The apostle is not writing about the baptism of substitutes, but the baptism of the living then dead for a certain end. This is, literally, "The baptized on account of the dead [plural, dead persons,] what shall they [the baptized] do, if the dead are not awaked at all?" The "they" refers to the persons actually immersed *huper toon nekroon* on account of the dead persons, and not to substitutes; for he says, "What shall they do who are baptized," &c.; we put the same question to show the absurdity, "What will they (the two Mormon substitutes) do, if George Washington and Benjamin Franklin do not rise at all?" But enough of this nonsense. The apostle is defending the doctrine of a resurrection of righteous dead persons, against the denial of a future resurrection by some in the church at Corinth, who had embraced the doctrine of Hymeneus and Philetus. He argues that the Christian dies in hope of the resurrection of the righteous to endless life. That the doctrine is peculiar to the gospel; that he preached it; that they believed it, and were baptized for

it. But, if there was no resurrection, as they said, those believers, who were then dead, who had been baptized into the hope of it, and who had died in the faith of it, were all irredeemably lost—had perished. Baptized for the dead is an elliptical phrase, and the chasm in it must be supplied by the argument, which resolves it into this: Else, the baptized (*huper*, for) in hope of the resurrection (*toon nekroon*) of the dead (believers), what shall they do—what will become of them if the dead are not awaked at all? This is the unvarnished grammatical construction, and none but a Joe Smithite, or a person unskilled in the Word, would put any other construction upon it.—*Herald of the Future Age.*

"The Accepted Time."

Who has not heard of it? How often has it been sounded in the ears of sinful men, to arrest their attention, and turn their feet from destruction's fearful brink to the paths of life! Alas! how few are willing to give it attention. Cain heard the admonition when murder was in his heart: "The Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door." Ah, if Cain had heeded that merciful interposition, he might have escaped the fearful crime, and his name would not have gone forth to every generation of mankind as a murderer and a fratricide. He would not heed God in the accepted time; crime and the curse followed that despised warning. Cain became "a fugitive and a vagabond in the earth." Did Cain ever repent? The Lord knoweth.

There was an accepted time for sinners of Noah's day. He warned them of the coming destruction, and preached repentance. They would not listen to him. The flood came, and not one despoiler escaped destruction.

There was an accepted time for the sinners in Sodom. Lot was there to warn them; but they despised and derided. Even his sons-in-law treated him as one who mocked. Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire.

Jerusalem had an accepted day. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." How accepted the time when Christ offered to save! How condign and terrible their destruction!

How many precious "accepted" seasons are lost, never to be retrieved? How many who neglect the one that now is, fondly thinking that they shall see many others, live not to see one more?

Experience and Scripture combine to teach us the solemn truth, which every soul should heed, that "now is the accepted time, behold, now is the day of salvation." O, let us improve this priceless—it may be only—season of escape.—*N. Y. Evangelist.*

Danger in Striving for Riches.

Riches got by deceit cheat no man so much as the getter. Riches bought with guile, God will pay for with vengeance. Riches got by fraud are dug out of one's own heart, and destroy the mind. Unjust riches curse the owner in getting, in keeping, in transmitting. They curse his children in their father's memory, in their own wasteful habits, in drawing around them all bad men to be their companions.

While I do not discourage your search for wealth, I warn you that it is not a cruise upon level seas, and under bland skies. You advance, where ten thousand are broken in pieces, before they reach the mart; where those who reach it are worn out by their labors past enjoying their riches. You seek a land pleasant to the sight, but dangerous to the feet; a land of fragrant winds, which lull to security; of golden fruits, which are poisonous; of glorious hues, which dazzle and mislead.

You may be rich and be pure; but it will cost you a struggle. You may be rich and go to heaven, but ten, doubtless, will sink beneath their riches, where one breaks through them to heaven. If you have entered this shining way, begin to look for snares and traps. Go not careless of your danger, and provoking it. See, on every side of you, how many there are who seal God's Word with their blood:—

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men to destruction and perdition. For the love of money is the root of

all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—H. W. Beecher.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 12, 1850.

The Resurrection and Judgment.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And I saw thrones, and they sat on them, and judgment was given for them: and I saw the persons of those beheaded for the testimony of Jesus, and for the word of God, and those, who had not worshipped the wild beast, nor his image, nor had received the mark on their forehead, or on their hand; and they lived and reigned with Christ the thousand years. But the rest of the dead lived not until the thousand years were completed. This is the first resurrection. Happy and holy is he, who hath part in the first resurrection: on such, the second death hath no power, but they will be priests of God and of Christ, and will reign with him a thousand years! And when the thousand years are completed, Satan will be loosed out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them to battle: the number of whom is like the sand of the sea. And they ascended on the breadth of the earth, and encompassed the camp of the saints, and the beloved city: and fire descended from God out of heaven, and devoured them. And the devil, who deceived them, was cast into the lake of fire and brimstone, where both the wild beast and the false prophet are, and will be tormented day and night for ever and ever. And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away; and a place was not for them. And I saw the dead, the small and the great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged from the things written in the books, according to their works. And the sea gave up the dead in it; and death and the pit gave up the dead in them: and they were judged every one according to their works. And death and the pit were cast into the lake of fire. This is the second death, the lake of fire."—Rev. 20:4-15.

With the fourth verse of Rev. 20th begins a distinct vision. The revelator sees thrones: These synchronize with Dan. 7:9, which the prophet saw cast down, or placed for seats of judgment.

"And they sat on them, and judgment was given to them." Who sat on them? The remaining portion of the text answers: it being separated from this by a colon, which signifies that it is explanatory, or exegetical of that which precedes. He saw the souls of all the martyrs and those who had not worshipped any anti-Christian object, living and reigning with Christ—for how long!—during the very period that Satan is to be bound. Their reigning is in contrast to his being bound,—not that their reign will then cease; for their kingdom under the whole heaven is to be an everlasting dominion. Their sitting on thrones, and judgment being given to them corresponds to Dan. 7:22, when judgment is given to the saints of the Most High, and the time comes that the saints possess the kingdom. V. 18—"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

As the pious dead here live, the rest of the dead must be the wicked, who are not included with the martyrs, and those who have not worshipped the beast, &c. These live not again till the end of the thousand years—till the epoch when Satan is to be loosed. At the end of that period they live, and Satan is loosed. Satan immediately gathers them to war against the saints, to make a last effort to recover the kingdom, which has been wrested from him. He encompasses the camp of the saints; but there is no battle: fire descends from heaven and devours them—they are again swallowed up in the lake of fire. Satan, also, who deceived them with the hope of victory, is consigned to an eternal abode in the same abyss, where both the beast and the false prophet were imprisoned, "and will be tormented day and night forever and ever"—a curious figure, if it expresses an unconsciousness! And if it expressed the period they are becoming unconscious, then they would be

forever and ever becoming unconscious, and never cease being conscious: for torment cannot continue after consciousness ceases. Therefore if the punishment consists in the pains of dying, they are to be forever and ever dying. If it consists in being dead, then the state of unconsciousness is described by the figures of:—"tormented day and night forever and ever"—"no rest day or night forever and ever"—"everlasting punishment"—"where the worm never dieth, and the fire is not quenched."—Curious figures to denote either unconsciousness, or the act of becoming unconscious. Some may satisfy their conscience in preaching that these expressions do not mean much, and thus soothe the fears of the wicked; but we dare not take from God's fearful denunciations against the ungodly: for whom there is "no peace, saith my God."

The resurrection of those who live at the commencement of the thousand years is called the "first resurrection." We do not enlarge on this question here, because we design in the next volume to go more fully into it. We will conclude the question at this time by the following quotation from Mr. Lord:—

"It is a literal resurrection that is predicated of them manifestly, inasmuch as it is the only resurrection of which disembodied spirits are capable. It certainly is not a renovation of heart, as they were renewed while in this life, and are made priests of God and of Christ, and given to reign with him, because they were saints here. As their resurrection, then, cannot be a spiritual change analogous to a restoration of the body from death, it must necessarily be a corporeal change. That it is to be a corporeal resurrection, is shown, moreover, by the representation that the rest of the dead lived not till the thousand years should be finished. The rest of the dead are the literally dead, not the literally living, though without spiritual life. To treat that term, like Mr. Faber, as a mere metaphor, is to deny to the vision the character of a symbol, and empty the whole passage of its meaning. If the death of those who are not partakers of the first resurrection be but metaphorical, then must the death of the martyrs be metaphorical also, and thence the resurrection which is ascribed to the souls be merely metaphorical. But that is to make the passage a mere assemblage of metaphors, without anything literal from which the figures are drawn, or to which they are applied; and to divest it of all propriety and significance. For if the souls of the dead, as well as the resurrection, be mere metaphors, no agents whatever are left to be their subjects. They are predicates without anything of which they are affirmed; metaphors with nothing which they metaphorize. But metaphors are never used as symbols, nor are symbols ever used to fulfil the office of mere metaphors. As the souls exhibited in the vision, then, are real souls, so also, for the same reason, the rest of the dead are the real souls of the real dead; and the resurrection affirmed of the one, and denied of the other, a real resurrection, as there is no resurrection but that of the body of which the unholy dead are to be the subjects, any more than the holy. None are to be renewed to spiritual life after having closed their probation here. Nothing is more certain therefore, than that the symbolic souls of this vision, represent the real souls of the martyrs and other saints, that the resurrection affirmed of them is to be a real resurrection from death, and that the honors and authority to which they are to be exalted, are those of priests and kings unto God, and a reign with Christ during the period denoted by the thousand years.

"The first resurrection, then, is to be the resurrection of the saints, in distinction from the unholy dead, is to include all who have died in faith of all former ages, and is to take place at the advent of Christ at the commencement of the thousand years. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order.—Christ the first-fruits, afterwards they that are Christ's at his coming." "For if we believe that Jesus died and rose again, even so those also who sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first."—1 Cor. 15:22, 23; 1 Thess. 4:14, 16. The thanksgiving of the elders at the sound of the seventh trumpet, represents also that all the servants of God are then to be raised and receive their reward. And that all who share in the first resurrection, are to reign also with Christ, is shown by the assurance that they are blessed and holy, that over them the second death has no power, and that they shall be priests of God and of Christ, and shall reign with him the thousand years. That the second death has no power over them, denotes that they are released by forgiveness from the penalty of sin, and adopted as heirs and joint-heirs with Christ."—*Exposition of the Apocalypse*, pp. 519, 520.

The resurrection being presented as two events, so is the judgment. The first comprises small and great. The small are only found with the redeemed. With the books here opened, is the book of life, and they are judged according to their works.

With the 13th verse another class of the dead seems to be presented. They come from death and the pit: they are the prisoners shut up in the pit, i.e., the contents of them, are cast into the lake of fire—every one not found in the book of life.

Consciousness after Death.

Last week we did not have room to complete our remarks respecting the origin of the belief in a future existence, as it existed among the Jews and the more enlightened and pure-minded heathen philosophers. We therefore commence with the historical testimony then presented, and give our proposed remarks in connection.

We are strongly persuaded that the pagan view of a future state was only a modification of the Jewish belief. Christ "hath brought life and immortality to light through the gospel" (2 Tim. 2:10)—even that gospel which "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham."—Gal. 3:8. Hence we understand that what dim and misty notions the heathen had gained of a future existence, were derived by them from their intercourse with the Jews and the sacred writings. This is shown first in the fact that the common pagan view denied any conscious existence after death. Dobney, a very fair, candid, and Christian writer, who denies consciousness after death, speaking of immortality, says:—

"It is yet to be shown that there has been such a universal belief; except indeed where the precious volume of revelation has cast its golden beam upon the future. If we turn to the classic lands of Greece and Rome, where, if at all, we might expect to find such a belief wrought into the general mind, who that candidly and impartially examines, uninfluenced by the desire to make out a case, will venture to affirm that there was a general belief in immortality, among either those who drank from Ilyssus' silvery spring, or those who bathed in the yellow Tiber?—Whether we acquaint ourselves with the common people, or listen to the esoteric utterances of the philosophers, we shall alike fail to discover the belief alleged."—*Fut. Pun.*, pp. 95-6.

Says Dr. Whately:—

"So far indeed were the promulgators of Christianity from finding the belief of a future state already well established, that they appear to have had no small difficulty in convincing of this truth even some of their converts. . . . The doctrine never was either generally admitted among the ancient philosophers, or satisfactorily proved by any of them, even in the opinion of those who argued in favor of it. On the one hand, not only the Epicurean school openly contended against it, but one of much greater weight than any of them, and the founder of a far more illustrious sect, Aristotle, without expressly combating the notion, does much more; he passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof."

Says Leland:—

"What that great man Cicero says of the philosophers of his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion; that there were crowds of opponents, not the Epicureans only, but, which he could not account for, those that were the most learned persons had that doctrine in contempt."

Socrates tells us, that the things relating to the existence of the soul after death "were disbelieved by the greatest part of mankind." Cebes tells us the same thing. Aristotle was so far from believing it, that he held death to be the most terrible thing in nature, as putting an end to all things. And Lipsius confesses that it was controverted by the stoics.

Says Gibbon:—

"The writings of Cicero represent in the most lively colors the ignorance, the errors, and uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious, though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that those can no longer suffer who no longer exist. * * * * *

"A doctrine [like that of the future state] thus removed beyond the senses and experience of mankind, might serve to amuse the leisure of a philosophic mind; or, in the science of solitude it might sometimes impart a ray of comfort to desponding virtue; but the faint impression which had been received in the schools, was soon obliterated by the commerce and business of active life. We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero, and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the Senate of Rome, the ablest orators were not apprehensive of giving offence to their hearers, by exposing the doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding. * * * * *

"The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as an article of faith. The providence of the gods, as it related to public communities rather than private individuals, was principally displayed on the visible theatre of the present world. The petitions which were offered on the altars of Jupiter or Apollo, expressed the anxiety of their worshippers for temporal happiness, and their ignorance or indifference concerning a future life."

It is evident, therefore, that down to the time of Cicero, the prevailing heathen view, with here and

there an exception, was, that death was a state of eternal unconsciousness, or annihilation. Most of them believed as one of them says:—

"But we, the great, the mighty, and the wise, When once we die, unknown in earth's dark womb, Sleep, long and drear, the endless sleep of death."

Those who believed in a future existence were few, compared with the others. Says Gibbon:—

"There were a few sages of Greece and Rome who had conceived a more exalted, and, in some respects, a juster idea of human nature. When they reflected on the desire of fame which transported them into future ages, far beyond the bounds of death and of the grave; they were unwilling to confound themselves with the *beasts of the field*, or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration."

The more pure-minded of the heathen only, seem to have looked with favor on the doctrine of a future state. As Cornelius was a devout man, and feared God, with all his house, so did other persons doubtless among the Gentiles fear and worship God according to the light that was in them. Plato, remarkable for the purity of his life and morals, complained of those heathen who rejected the doctrine of a future state, that they were not good enough to receive it; and he asserted that the advocates of materialism "must be made better men before they can be enlightened as to their error, and that then only will they be able to recognize within them the truth and reality of the soul, and of justice and reason, and confess that there are realities which are neither tangible or visible." He insists that "man ought not to form any conception of God, except as a Being, purely good, inexorable to the prayers or offerings of the unworthy."

The question, then, is, whether the more enlightened heathen philosophers received the doctrine of conscious existence after death from the Jews, or the Jews from them? Those who claim the latter, attribute its origin to the Greeks and Egyptians, and particularly to the philosophy of Plato.

Plato was born at Athens a. c. 429. In his twentieth year he became a disciple of Socrates, with whom he continued ten years, till the death of Socrates. He then travelled in Egypt, and various countries, and, according to Ritter's *An. Phi.*, he obtained a knowledge of the true God among the Jews of Phœnicia; and he afterwards taught, with other things, that he learned of the Jews "the existence of an eternal and unchangeable Being, we call God."

After the Babylonish captivity, there were large numbers of Jews scattered among the most refined nations in Eastern Europe and Western Asia. In their dispersions, they carried their Scriptures with them. Dr. Claudius Buchanan found a Hebrew copy of the Pentateuch among the black Jews on the Malabar coast, who, there is strong reason to believe, are a part of the remains of the first dispersion of that nation by Nebuchadnezzar. The Old Testament was translated into Greek nearly three hundred years before the Christian era, and found a place on the shelves of the Alexandrian library. "By this version," says Dr. Clarke, the Scriptures "were introduced to the most powerful and polished nations in the world; and there is sufficient evidence that the most eminent of the heathen philosophers had not only seen these sacred books, but availed themselves of their sacred contents."

"Plato says, that what he and the Greeks in general knew of the gods, they learned of the Israelites."—*Dr. Nelson*. He also informs us, that in one of the Syrian narratives from which his countrymen obtained their knowledge, was the *Fraternity* of the human family, and that man was made out of the dust; and with the Bible he taught, that man was the last living thing produced in the creation.

Dr. Clarke says: "Plato has borrowed much from Moses;" and "the republic of Plato, when stripped of what it has borrowed from Moses, is the aerial figment of a philosophic mind."

Tertullian asserts, that all the ancient heathens borrowed their best notions from the sacred writings. He says:—

"Which of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found anything in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity."—*Apologet*.

Dr. Clarke says: "One of the most complete imitations of the tabernacle, and its whole service, is found in the very ancient temple of Hercules, founded probably by the Phœnicians at *Gades*, now Cadiz, in Spain." He also says: "The heathens borrowed their best things from Divine revelation, both as it refers to what was *pure* in their doctrines, and significant in their religious rites. Indeed, they seem in

many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship."

Gibbon, with other historians, who affirm that the doctrine of the immortality of the soul (in the secular, and not the Biblical use of the term,) was of heathen origin, also affirms, that "the doctrines of angels, and spirits, and of a future state of rewards and punishments, were in the number of these new articles of belief," which he claims the Pharisees accepted "from the philosophy of the eastern nations;" previous to which he would have us believe, that "the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the present life."

As they confound the doctrine of a future state with that of the immortality of the soul, and ascribe them both to the same origin, their testimony on this point will be good only with those who, like Taylor in his *Diagnosis*, wish to show "that the entire Christian faith is found in pagan writings;" or argue with Celsus, "that the Christian religion contained nothing but what Christians held in common with heathens: nothing that was new or truly great." Consequently, we know of no testimony which a Christian would quote, to prove that the belief of the Jews—as expressed and sustained by Christ in the parable of the Rich Man and Lazarus—was derived from any heathen source. Consequently, with the evidence presented, we are constrained to believe, that the few heathen who had any belief in a future state of existence, were indebted to the Jews for the little light they had received.

Late Visit to Low Hampton.

Having given our readers the principal events connected with the late sickness and death of Father MILLER, I will only add an item or two. During his last hours, of course, no themes could interest him so much as those connected with the Scriptures. I wished to know the state of his mind, he having ceased to speak on other subjects. Not having seen him to converse in particular on Bro. WHITING's translation, I handed him that invaluable treasure, and said to him: "Father MILLER, here is Bro. WHITING's translation of the New Testament." He smiled, looked up pleasantly, took the book in his hand, and clasped it to his heart, unable at first to utter a word. I then said to him: "This is the word of the LORD, Father MILLER. You know you love the Word of God." He then replied, with much affection: "Yes, yes—O yes, O yes"—continuing to press it to his bosom for more than half an hour.

The hymn that was sung at the grave, commencing with—

"Happy the spirit released from its clay!"

was one of the hymns in which he was deeply interested during the last four weeks of his life. It was sung by his children, and the Advent brethren, who visited him, repeatedly, at his request. It enraptured his soul during his last hours, when he seemed to be absent, conversing with God and heaven. He often repeated portions, particularly those that related to his case, such as—

"Victory! victory! shouting in death!"

It was on this account that some of the members of the family selected it to be sung at the grave. The sentiment being in accordance with his and their views of the intermediate state, it was a comfort to them as they laid the body away till it shall be changed in the resurrection at the coming of CHRIST. Never, never! shall I forget the hour when I stood with weeping friends by the grave, supported by WILLIAM S. MILLER (the eldest son of the deceased), unable longer to stand up under the weight of this trial. The music sounded like angel voices, sweet and solemn, vibrating through my heart. It was now that we first realized, in good earnest, the parting. The spirit had fled. The lifeless clay lay cold in death—in its bed of earth, its last repose. We were parted! Never did the true nature of man and the intermediate state appear more glorious to me, than at that moment. "Absent from the body, and present with the LORD," which is "far better" than this world of toil and strife, since his work was done.—But this is not the end: the resurrection! O, the glorious resurrection!—the resuscitation of the body, at the appearing of the divine SAVIOUR! Then this mortal shall put on immortality; this corruptible shall put on incorruption: then shall be brought to pass the saying, "Death is swallowed up in victory"—in final and eternal victory over the grave and all the consequences of sin. That day will come. It hastens.

"How bright the vision! O, how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Father MILLER has left a large family, with a

large circle of relatives, all of whom deeply feel his loss. He has left a wife, five sons, and two daughters. They feel that they are bereaved of one of the best of husbands, and likewise of a father. But their loss is his gain. The Advent church at Low Hampton has also thus lost a pillar.

I made arrangements to remain after the funeral, and visit the family relatives of the deceased; but was taken sick, and confined to the house about a week. On Sunday, the week following the funeral, I was so far recovered as to be able to speak in the Advent chapel. The audiences were large, and very attentive and solemn. Perhaps there never was a time when the influence of Father MILLER was more deeply felt than now in all that region. Numerous doors were voluntarily opened to me, with requests to preach on the Advent faith and hope. But illness prevented me from accepting the invitations. On Monday morning I bade the weeping family and friends adieu. On my way home, I called at Fort Ann, where I was to have preached: but the notice had been recalled on account of my illness. I had the pleasure, however, to meet with a goodly number of the Advent friends. I put up with Bro. GEO. W. MILLER, a son of Father MILLER, who, it will be remembered by many, travelled with his father several years. He, with his beloved family, deeply feel the loss of their father. May the LORD bless them.

I was unable to stop on my way home at Troy, and Albany, as desired, and preach. My health was so poor, that I could but just get home, and have been confined to my room ever since. I feel deeply the effects of my past labors: and, indeed, unless I take some repose, I see no way to recover my energy. Yet such have been the wants of the cause, and the suffering state of things, I have been unable, while I could move a muscle of my body, to desist from active effort. The labors of the past year have been performed under infirmities, that in almost any other case would induce me to retire from the field. But there is a limit to human effort. Yet how trying to me, to have calls from every part of the country, and new and unexpected doors opened in every direction, and to all these be obliged—yes, obliged—to say, No!

Since the death of Father MILLER, my mind has been much depressed, in view of the present state of the Advent cause, as well of its prospects. So much of our labors has been perverted; the world is against us; a large portion of the ministry is opposed to us, and of the church likewise;—under these circumstances, the only hope we can have is, "If God be for us, who can be [effectually] against us?" This is our hope. And with such an assurance—though the obstacles in our way be great, and our labors severe—we need not be discouraged.

In regard to the *Advent cause*, which God has established mainly by the instrumentality of Father MILLER, I stand pledged to God, as also to Bro. MILLER before his death, by Divine help, to maintain it, and carry it forward, to the extent of my ability, during my life, as it was begun by him. We have one object—one work. I now make my solemn appeal to all the friends and supporters of the cause in time past, now to stand by us in the trying hour—in the closing scenes of the great conflict. Let us have your prayers, sympathy, and support.

I propose, during my cessation from active labor abroad, to arrange and prepare the writings of WILLIAM MILLER for the press. We shall prepare a full account of his life and labors, which will do justice to the man, who has not been understood or appreciated by this generation. The world and the church shall have the means of learning of his piety, sincerity, and ability. In order to this object, all his papers and letters have been put into my hands. I find some valuable articles never published. It was his request also, that all those persons who have letters of his that are of interest, should send them, or copies of them, to me, that such of them as are of worth may be published with his other works. In this way, we hope to give to the world the thoughts of this dear servant of God, who, though dead, may once more speak in a voice of solemn warning to all. I shall get out the work in numbers which can be mailed to any part of the country. We wish to bring it within the reach of all. We shall give special notice hereafter.

J. V. H.

Bro. JAMES H. NICHOLAS, who has been laboring in Portland, Me., for a short time past, we understand, proposes to travel, and preach where his labors may be wanted. Bro. N. is a young man, and has recently entered the field; and we doubt not he will be useful to those among whom he may labor. His address is Portland, Me.

The New Year.

Another year is numbered with the past. Another year has commenced its course. It is customary for editors, on these annual occasions, to greet their readers with the compliments of the season. As of the prayer, "Thy kingdom come," so of the oft repeated phrase, "A happy new year," may it be asked:—

"Who has duly weighed
The meaning of the words he said?"

True happiness is dependent on goodness, on obedience, on trust in God and the SAVIOUR's gracious intercessions. Without the favor of God, no man can be truly happy. In wishing, then, that the year on which we have entered, may be a *happy* one, we wish that it may be a *holy* one—even one of "the years of the right hand of the Most High." May He, whose "years are throughout all generations," whose "years have no end," so crown this year with his goodness, that its "paths shall drop fatness." If indeed it shall not bring "the year of the redeemed," may it be an "acceptable year of the LORD" to all who await its dawning—a year which shall bring "comfort to all that mourn,"—to "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

By the recurrence of our annual "new years," we are reminded of the rapid flight of time. "Few and evil have the years of my life been," was the testimony of one who attained to the age of six score and ten. But now that the life of man is limited to about one half of that period, they pass away, and are spent "as a tale that is told." Our life is but a "hand's breadth;" "our days on earth are as a shadow, and there is none abiding." "As for man, his days are as grass: as a flower of the field so he flourisheth." But the LORD, in whose sight a thousand years are but as yesterday when it is past, "knoweth our frame; he remembereth that we are dust." May he "so teach us to number our days that we may apply our hearts unto wisdom."

Our days are not only reduced to a hand's breadth, but the earth having waxed old like a garment, we may look for its being "changed as a vesture" and "folded up," when the heavens shall be "rolled together as a scroll." Looking for the "year of the redeemed" to dawn, each passing year is peculiarly calculated to solemnize the mind, and impress us with the importance of well improving the fleeting moments as they fly, in doing with our might the work that God has commissioned us—ever looking for that blessed hope and the glorious appearing of the great God, even of our SAVIOUR JESUS CHRIST.

TO CORRESPONDENTS.—J. H. N.—You are evidently not at all familiar with the elements by which chronological questions are fixed. Your fourteen pages of manuscript all turn on two points, viz., the accuracy of ROLLIN's chronology, and the time when the SAVIOUR was recognized as a Prince. As to the first—ROLLIN was a very good historian, but was no chronologist. Let him speak for himself. He says:—"Archbishop USHER is my usual guide in chronology."—Vol. 1, p. 29. Again, speaking of the flight of THEMISTOCLES, and the history of ESTHER, he says: "I have already declared more than once, that I would not engage in controversies of this kind; and therefore with regard to this flight of THEMISTOCLES into Persia, and the history of ESTHER, I shall follow the opinion of the learned USHER, my usual guide on these occasions." But even was he a chronologist, he has not, nor has USHER, from whom he quotes, placed dates in the years in which they must be placed to make the seventy weeks end in A. D. 40—not does the table of the brother to whom you refer bring it there; but to A. D. 33.

Your next error is in supposing CHRIST is not a Prince till his ascension. The words you refer to do not illustrate "Prince," in Acts 5:31—they not being from the same Greek word, which occurs but four times in the New Testament, and is rendered Prince in but one other place—Acts 3:15—"killed the Prince of life," &c. How could they kill the Prince, if he was no Prince before he was killed? A prince is the son of a king. CHRIST was acknowledged as the Son of God by the King of kings at his baptism, and was consequently then a Prince. He was not only a Prince, but fulfilled the prediction, "Thy King cometh, lowly, riding on an ass," &c., when he thus rode into Jerusalem.

But the great point you do not touch. According to the canon of PTOLEMY, and the undoubted era of NABONASSAR, the seventh year of ARTAXERXES LONGIMANUS is pinned down to the 4256th year of the JULIAN period. The accuracy of this canon and era is established by more than twenty eclipses, which have been repeatedly calculated, and have al-

ways been found to fall in the places assigned, proving that the events named in connection with them must fall on the precise dates assigned them. This makes 483 years, or 69 weeks from the 4256th year of the Julian period, extend only to A. D. 27 or 28, at the latest, which is also the latest point at which any chronologist can harmonize CHRIST's baptism, when he was acknowledged as the Prince of the Most High. The first step for you to take, will therefore be to show that those twenty eclipses, and over, are all wrongly computed by astronomers, and that, consequently, the canon of PTOLEMY and era of NABONASSAR are wrongly settled by them. Till you do this, you do not touch any point that affects the question. Your remarks about the doubt of CHRIST's birth, at or before our vulgar era, refer to doubts that do not now exist where men are familiar with the astronomical evidence which establishes it previously. Geographers might as well consider it doubtful whether the earth is flat or spherical. This was once a disputed question. Now that it is settled, geographers would smile at those who should think it flat. So would astronomers and chronologists at conclusions which do not take into consideration established evidence.

A. STONE.—By what laws of language do you make the "three measures of meal" symbols of three dispensations? All results are arrived at by the observance of certain laws, or are guessed at. If a problem in mathematics is to be solved, and a solution is presented to us for which we can see no demonstration, we inquire if the solution offered is in accordance with the laws of mathematics. If it is not, the result has only been guessed at, and is of no value. So with the solution of the rhetorical figures in the Scriptures. You give us a result, but do not show how you arrive at it—whether by supposition, or by argumentative deductions. If by the former, it may, or may not be true, but needs demonstration before it can be received. If you arrive at your conclusion by applying the laws of language, the process can be shown. It is as necessary to observe these in resolving figures, as it is the laws of mathematics in demonstrating propositions.

O. R. L. CROSIER.—Your view of the seven kings is the same as that presented by Bro. H. Its defect consists in taking other beasts for the heads of this beast, which is a novelty in symbolic language. The forms of government named were not obscure.

R. R. YORK.—It is correctly punctuated in WHITING's translation. The burning up of the earth does not annihilate it, any more than the perishing of the old earth annihilated it.

L. M. F. DETROIT might address his letter to Bro. D. I. ROBINSON, New York city.

S. CHAPMAN.—The books were not sent to Syracuse, as proposed. We were absent when your last letter came, and returned too late to send to Binghamton. We will put them up, subject to your order at any time.

Bro. G. T. STACY.—We thank you for the interest you have taken; and will also credit you on the paper to 456. Do all you can for us.

W. H. INGHAM.—We think not, under any circumstances.

A YEAR TOO EARLY.—Quite a number of our exchanges have made the mistake of reckoning Jan. 1st, 1850, as the commencement of the last half of the present century. Fifty years of it will not have elapsed till Jan. 1st, 1851—the end of 1850. The *New York Spectator*, having recently made this mistake, acknowledges its error as follows:—

"Upon the whole, we incline to own up that we were in error in claiming the 1st of January, 1850, as semi-centennial, and that the present century is only in its fiftieth year."

People are so apt to retain wrong impressions that such mistakes should always be promptly corrected.

To our subscribers and correspondents from whom we have heard, we would express our gratitude. We thank them sincerely for all their kindness expressed, and favors bestowed. May heaven reward them.

We have now answered all letters sent in our absence. We are sorry that there was so much delay, but it was unavoidable. We shall be glad to hear from all, as it will be cheering to us in our confinement at the present time.

There are two weeks yet before the new volume begins, and those who have not written, have time to make all right before that time.

J. V. H.

The *Christian Parlor Magazine* for January, (published by GEO. PRATT, 116 Nassau-st., New York,) is received, and is, as usual, neatly printed, with its usual variety of chaste and appropriate articles.

Correspondence.

"THAT MAN OF SIN."

BY O. R. FASSETT.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."—2 Thess. 2:8.

The apostle, in the text and context, speaks of a power to be afterward revealed, which was to be exceedingly wicked: assuming titles and prerogatives belonging alone to God, and bearing unlimited sway for a period of time, but at last to be destroyed by the coming of the Lord. That which called forth the instruction contained in this chapter relative to this power, was the consideration, that some of the Thessalonian church had imbibed the idea, that the day of Christ was immediately to take place. He corrects the error by showing that a predicted power was yet to arise and be fully developed before that day.—vs. 1-3.

We design to show—

I. Who that Wicked is.

II. When he was revealed.

III. The character of his end.

I. Who that Wicked is.

1. Paul terms him "that man of sin"—"the son of perdition," (v. 3,) a name significant of both his character and his end. It does not, however, signify any one single man, but a succession of them: for no one single man could ever perform the work, or fulfil all that is predicted of this power; besides, it is characteristic of the Scriptures to speak of a succession of men or rulers as one. Example, Dan. 11:36—"And the king shall do according to his will." This is predicted of a succession of rulers, and no one single ruler. So with the order and series of the High Priest. See Leviticus. When we look in the history of the past, we discover in the succession of the Popes of Rome a set of rulers that have fully merited the title here given. They have been in their succession the most wicked, blasphemous, and tyrannical class of men the world has ever seen! All history confirms this statement.

2. The apostle designates him as one "who opposeth," (v. 4.) That is, he is the great human adversary of God, his truth, and his people: making war upon the saints, and would exterminate them and the truth from the earth. The Popes in their succession have all opposed the free circulation of the Scriptures, and enshrouded the Church in sackcloth, and by cruades, inquisitions, massacre, and the most bloody cruelties, have oppressed all who would not submit to their dictations! This power is the "little horn" of Dan. 7th, that was to make war with the saints, and prevail against them until the Ancient of days, that was to "speak great words against the Most High, and wear out the saints of the Most High." It is the harlot woman of Rev. 17th, who is "drunken with the blood of saints, and with the blood of the martyrs of Jesus." John Milton thus alludes to the bloody persecutions of this "triple tyrant," this "man of sin who opposeth," in the case of the poor slaughtered Waldenses:—

"Avenge, O Lord, thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learned the way
Early may fly the Babylonian war."

3. He is one who "exalteth himself above all," &c.

The Popes of Rome have not only exalted themselves above inferior magistrates and powers, but above the greatest of kings and emperors, and ever arrogated to themselves divine honors. For a period of over one thousand years have they done this, dethroning and enthroning kings at will.

First, we have the ten barbarian kings, who overran the Roman empire and divided it among them, submissively paying homage and giving their power to the clergy, which greatly increased their growing arrogance and pride.

Justinian we see at one time prostrating himself before the Roman Pontiff, kissing his feet, and embracing him. He also received the sacrament at his hands, and implored his Holiness to intercede for him, that God might pardon his sins.

Charlemagne, who reduced under his sway nearly the whole of Europe, we see also ascend the stairs of St. Peter's, and devoutly kiss its steps. And on Christmas day, 800, was solemnly crowned by the Pope, and proclaimed emperor, with the title of Charles I. Caesar Augustus. As the imperial crown was being placed upon his head, the people exclaimed, "Long life and victory to Charles Augustus, crowned by the hand of God! Long live the great and pious emperor of the Romans."

Gregory VII. excommunicated and dethroned Henry IV., emperor of Germany, because he had the audacity to declare that the Pope had usurped a power that did not belong to him. The following sentence was given against him by the Sovereign Pontiff, in the presence of his council: "In the name of Almighty God, and by your authority, I prohibit Henry, the son of our emperor Henry, from governing the Teutonic kingdom and Italy; I release all Christians from their oath of allegiance to him; and I strictly forbid all powers from serving or attending him as king." Henry, after this, being abandoned and alone in his kingdom, was induced to journey to

Italy, and in the midst of winter he crossed the Alps to submit to, and gain absolution from the Pope. On his arrival he is compelled to pass three days and three nights in the trenches of the Italian fortress barefooted, and clad simply with a woolen shirt, and with fasting and tears imploring his pity. He was at last permitted to enter the palace, and kiss the Pope's toe!

Alexander III. required another emperor of Germany to perform for him the office of groom. He also put his foot on the neck of the same emperor at the same time, repeating the scripture, "Thou shalt tread upon the lion and the adder," &c.—Ps. 91:13.

Innocent III. compelled king John of England to resign into his hands his crown, and receive it again as a present,—to declare his dominions tributary to him, and to do homage to him as a vassal. It was on the 12th of May, 1213, that the king of England thus submitted to the authority and dictations of Pandolph, the Pope's legate.

Sextus V., in a bull, claims infallibility, and says, "The authority given to St. Peter and his successors, by the immense power of the Eternal King, exceeds all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all. And if it find them resisting God's ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth as the ministers of aspiring Lucifer."

Pius V., in his bull against queen Elizabeth, says, "This one he hath constituted prince over all nations; and all kingdoms, that he might pluck up, destroy, dissipate, ruin, plant, and build." And he "absolves all the nobles, subjects, and people of the kingdom, and whosoever else may have sworn to her, from their oath, and all duty whatsoever in regard of dominion, fidelity, and obedience."

Thus have we proved that the Popes in their succession faithfully fulfil this declaration of the apostle. They have exalted themselves "above all," &c.

4. "He, as God, sitting in the temple of God, showing himself to be God." (v. 4.) The Pope is worshipped as the head ecclesiastical of the church, as supreme in spiritual things. Ennodius thus styled him in his flattery: "Judge in the place of God, and vicegerent of the Most High!" "This was the first time that this blasphemous title was ever given to man, but afterwards was applied to the Popes, thus fulfilling the prophetic words of Paul: 'So that he, as God, sitteth in the temple of God, showing himself that he is God.'—Dowling, p. 51.

Gregory the Great, in his letters to John, bishop of Constantinople, and his successor, Cynachus, denounces the title of Universal Bishop, which has been assumed generation after generation by the Popes of Rome. In his letter to the latter he says, "I am bold to say, that whosoever adopts, or affects, the title of Universal Bishop, has the pride and character of Anti-christ, and is in some manner his forerunner." Thus are they condemned out of their own mouth.

Pope Hildebrand claimed the title of "King of kings,"—Monarch of the world, and sole Lord, both spiritual and temporal, over the whole earth. This also has been claimed by his successors. And every title that is ascribed to God has been assumed by them, as "Holy Father," "Holy Lord," &c.

2. The Pope wears the mitre and the crown. The first is emblematic that he has all power in the spiritual and temporal concerns of the church; the latter that he is "King of king and Lord of lords." When his coronation takes place, "the mitre is taken off and the triple crown put on the Pope's head by the cardinal deacon, who thus addresses him: 'Receive this tiara, embellished with three crowns, and never forget, that you are the Father of Princes, and Kings, the Supreme Judge of the Universe, and on earth, Vicar of Jesus Christ our Lord and Saviour.'"

3. As a God he sits on the High Altar of St. Peter, and is worshipped by his votaries. After the Pope is elected, he is richly dressed in his cassock, rochet, comail, a cap of red satin, and shoes of red cloth. Then he is carried in his chair before the altar, upon which the cardinals adore the Pope on their knees, kissing his foot and right hand. In the evening, the new Pope is conducted to Sextus' chapel, and, being seated on the altar, is adored the second time. After some childish ceremonies, the Pope is carried, under a magnificent scarlet canopy, to the altar of St. Peter's church. Then the cardinals adore him for the third time, who are succeeded by the ambassadors."—Jenk. on Proph., p. 238.

Here, then, is the power that "exalteth itself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Here is the king that shall do according to his will, and shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—Dan. 11:36r

5. "Whose coming is after the working of Satan, with all power, and signs, and lying wonders," &c. Vs. 9, 10.

We shall readily understand of whom this is prophetic, when we understand that it is a maxim with the Romish church, that "it is an act of virtue to deceive and lie, when by that means the interests of the church may be promoted."

1. We have the pretended miracles of their wonder-working relics. The bones of martyrs, or their dust, or any part of their clothing, which belonged to them in life, or in death, are all said to be peculiarly efficacious. "Towards the close of the sixth century, the Greek empress made a pressing application to Pope Gregory I. for the body of the apostle Paul, to be placed in the church at Constantinople, which had then been recently erected in honor of the apostle. Gregory wrote her in reply, that she had solicited that he dared not grant; for, said he, the

bodies of the apostles Paul and Peter are so terrible, by their miracles, that there is reason to apprehend danger even in approaching to pray to them. My predecessor wanted to make some alteration on a silver ornament on the body of St. Peter, at the distance of fifteen feet, when an awful vision appeared to him, which was followed by death. Therefore, Madame, the Romans, in granting relics, do not touch the saints' bodies. They only put a little linen in a box, which they place near them; after some time they withdraw it, and deposit the box and linen solemnly in the church they mean to dedicate. This linen performs as many miracles as if they had transported the real body! He however tells the empress, that he would endeavor to send her a few grains of the chain which had been on Paul's neck and hands."—Jones' Ch. Hist., p. 161.

2. This characteristic of the Papacy is prominent in the doctrine of "transubstantiation." They contend that by the prayers of the Romish priests the eucharist is converted into the actual and identical body and blood of our Lord Jesus Christ. This doctrine is still taught in all its grossness, as may be seen by a few questions and answers from Butler's Catechism:—

"Q. What is the blessed eucharist? A. The body, and blood, and soul, and divinity of Jesus Christ, under the appearance of bread and wine."

"Q. Are both the body and blood of Christ under the appearance of bread and wine? A. Christ is whole and entire, true God and true man, under the appearance of each."

"Did Christ give power to the priests of his church to change bread and wine into his body and blood? A. Yes. When he said to his apostles: 'Do this in remembrance of me.'—Luke 22:19."

3. The selling of indulgences demonstrates this to be the character of the Papacy. Look at the notorious Tetzel, and others. "Indulgences," said Tetzel, "are the most precious and sublime of God's gifts." "This cross," (pointing to the red cross,) "has as much efficacy as the cross of Jesus Christ." "Draw near, and I will give your letters duly sealed, by which even the sins you shall hereafter commit shall be all forgiven you." "I would not exchange my privileges for those of St. Peter in heaven, for I saved more souls with my indulgences than he with his sermons." "There is no sin so great that these indulgences cannot remit." "Indulgences save the dead as well as the living." "Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: 'We are enduring horrible torment! a small alms would deliver us; you can give it, and you will not.'"

"The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven." Again—"Do you know why our most Holy Lord distributes so rich a grace? The dilapidated church of St. Peter and St. Paul is to be restored, so as to be unparalleled in the whole earth. That church contains the bodies of the holy apostles Peter and Paul, and a vast company of martyrs. These sacred bodies, owing to the present condition of the edifice, are now, alas! continually trodden, flooded, polluted, dishonored, and rotting in rain and hail. Ah! shall these holy ashes be suffered to remain degraded in the mire?"—D'Aubigne's Hist., p. 105. Here is evidence that the Popedom fulfils this part of the prophetic sketch, and this evidence might be multiplied to any extent. His coming has been "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."—(To be continued.)

REVIEW OF "FLOATING LIGHTS."

BY J. LITCH.

MR. EDITOR:—I am in general highly pleased with the selected articles which appear in the "Herald;" but I must confess that the "Floating Lights," from the "Protestant Churchman," in the "Herald" of Dec. 15th, is an exception to the general rule. I must therefore beg the privilege of a place for a few remarks on the sentiments there advanced.

"Judgment and the Resurrection."—That every one may receive the things done in his body.—2 Cor. 5:10. There can be no trial of man without a resurrection. A judgment to come involves a resurrection. Man is not a spirit, but an embodied spirit—a soul in a living body. He sins both in body and soul when he sins, and the same man that sinned must appear before the judgment-seat of Christ, to receive the things done in the body. "Done in the body"—done by the soul while living in the body. Now the same man that sinned cannot appear at the bar unless the body in which he sinned be raised and reunited to the soul. Man's spirit is not the man that sinned. Man's body must therefore be raised, in order that the very same being who broke the law, may be tried for his breaking the law. In human courts of law, it must be the very man who committed the crime, the same in name and person, or the indictment will not lie. It is no less so in His Supreme Court of Justice, who is "a spirit of judgment to them that sit in judgment."

1. "There can be no trial of man without a resurrection." How does the writer prove this assertion? Why, by affirming that "He sins in body and soul when he sins, and the same man that sinned must appear before the judgment-seat of Christ to receive the things done in the body."

There is in these two sentences a strange confounding of things that differ. He first affirms that there can be no trial without a resurrection. And why not? Because the judgment must be executed on the whole man! Are the trial and execution identical? If not, there is no force at all in the argument. But who does not know that a trial, in every just and well-regulated government, precedes the execution of judgment? It is only under the reign

of lynch law that the execution precedes a trial, or is without trial. Do not all students of the Bible know that the resurrection is to proceed in accordance with the characters of men—"they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation?"—John 5:29. And does not such a division of characters by the resurrection imply a previous trial? Can one, the saint, in a moment, in the twinkling of an eye, at the last trump, be raised incorruptible and immortal, and the wicked come forth to damnation, to shame and everlasting contempt, and yet no judgment have passed on them? Is it not the height of absurdity to suppose, that one will be glorified, and the other damned, and yet no trial have been held?

2. "A judgment to come involves a resurrection. Man is not a spirit, but an embodied spirit—a soul in a living body." I grant the living man to have an embodied spirit—a soul in a living body. But I do not see how that proves "there can be no trial, or judgment to come, without a resurrection." I do not know how to understand the phrase, "Man is not a spirit, but an embodied spirit." Does he mean to say that the spirit of man cannot and does not retain its identity except in the body, and hence cannot be called to judgment? If so, I must beg the privilege of dissenting from his theory. We ought both to believe and obey God rather than man. We are taught (1 Pet. 4:4-6), that man, in spirit, will give account to him that is ready to judge the quick and the dead. "For for this cause the gospel was preached to them that are dead; that they should be judged according to [in accordance with, or in the same manner as] men in the flesh, but live according to [in accordance with, or in the same manner as] God in the spirit."

I wish to call the "Protestant Churchman's" special attention to this text. Does it not declare that "the dead" live in the spirit, in the same manner as God lives in the spirit? Is he not pure spirit, as to substance, and yet is he not the living God? Has he not a personal identity? Does he not possess power, intelligence, activity? Will he not, as a spirit, bring men to trial? If, then, the dead live after the same manner as God, in spirit, why may they not give account to him that is ready to judge both quick and dead? Will it be said, that the judgment, or trial of the dead, is not till after their resurrection? I ask if they will not all be then among the quick? Will there then be any dead to judge? Had the writer affirmed, that "there can be no execution of judgment without a resurrection," he would have been fully borne out by his proof-text, which, leaving out the inserted, or italicised words, reads, "For we must all appear before the judgment seat [Bema-cro-s, throne, as is the preferable rendering] of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." That the original justifies this rendering, or one more strongly expressive of an executive proceeding, no scholar will hazard his reputation by denying. Is it not therefore clear, that a resurrection is rather necessary to the execution of judgment than the trial?

I have remarked above, in a parenthesis, that *βρματος* is better rendered *throne* than *judgment-seat*, because, when the specific form of his proceedings is narrated, (Matt. 25:31,) we are told that "the Son of man shall sit on the throne of his glory," in his kingly character. Again, the writer, in his next paragraph, proves, by John 5:27, Christ's department of the judgment, as the Son of man, is that of executor. "And hath given him authority to execute judgment also, because he is the Son of man." As the Son of man, the Father has given him "to have life in himself," and also "authority to execute judgment." This may,—nay, probably will,—appear to the writer of "False Lights," a very strange doctrine;—a trial before a resurrection. But let him not be hasty in condemning without examination.

3. "Man's spirit is not the man that sinned." If by this is meant, that man's spirit, in the abstract, or as a spirit, did not sin, I agree with him, for it was the whole living man. But the spirit is the conscious intelligent agent of man. Thus we read (1 Cor. 2:11), "What man knoweth the things of a man save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The spirit of man, therefore, is accountable for every rational act of the man, as being the only intelligent agent. The body has been accessory as an instrument, and when the rational agent has been convicted, both agent and instrument are to be punished.

The "Churchman's" analogical argument may be very plausible, but can weigh nothing against positive Scriptural testimony as to the form of proceedings in God's "supreme court of justice," when "the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things written in the books, according to their works."—Rev. 20:12. The next verse presents the resurrection, or execution of judgment.

From the texts quoted in the foregoing, we are brought to this conclusion. 1. That the spirits of the dead are alive, and live in a spiritual form, as God does; and being the intelligent agent of the man, will be called to account. 2. God the Father will sit in judgment at the trial, and the Son of man execute the judgment, by raising and inflicting on each his deserts. How solemn the thought that such a judgment is near us!

DEAR BRO. HIMES:—We learned on Christmas morning, by the public papers, of the death of Father Miller, an event for which we had been prepared by the announcement in the "Herald" of last week. We feel truly that in this case we sorrow not as those who have no hope; but we believe, that as Jesus died and rose again, so them also that sleep in Jesus God will bring with him; and therefore we

believe Father Miller will come with our descending Lord. The most efficient instrument on whom this generation has looked, in awakening the attention of the church and the world to the study of prophecy, sleeps in death: he rests from his labors, and his works do follow him. The Lord grant, that being dead, he may yet speak. J. L.

ABRAHAM—HIS TRIAL OF FAITH. BY I. E. JONES.

"Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than fine gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."—1 Pet. 1:6, 7.

Wearisome years of vicissitudes and toil had passed away since Jehovah had said to the father of the faithful, "In thee, and in thy seed, shall all the families of the earth be blessed." The frosts of an hundred winters had wrinkled his face and whitened his head for "the land of the enemy," without verifying to his tried faith that promise. The object of ridicule to his acquaintance, and regarded by them as a monomaniac, he had "to hope against hope, as seeing him who is invisible." If human nature was the same then as now, we may presume that he was often grieved something as follows: "Abraham—that son?" "Abraham, when is that heir to be presented?" and a thousand expressions of that character. Still he staggers not through unbelief, but is strong in faith, giving glory to God. True, Sarah's womb is dead, but Jehovah, on whose promise he rests his faith, lives! and the verification of His promise is to be to Abraham "a figure" of the greater miracle of the resurrection of the dead, through him whom that promised son pre-figured.

I fancy that I see an aged, care-worn woman, bending under the weight of many years, approach the venerable patriarch, and place a rose-faded, prattling little cherub in his withered arms. How do the old grey-headed sire's eyes glisten with joy as he presents to the confounded and wondering audience the demonstration of the faithfulness of Jehovah! Then clasping him to his bosom, he lifts his swimming eyes to heaven, as if to say, "Let God be true, and every man a liar." Faith is honored, God is glorified, and unbelief is humbled.

A few years of gladness pass sweetly over Abraham's head, as he sees the child of his faith developing moral and intellectual faculties, which promise to make him a worthy perpetuator of his name. But, alas! the really sunny days of this earth are few.—The resting-places this side Jordan are "few and far between." Faith has but a short repose.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Shall Abraham, by one rash step, spoil all the triumphs (possibly the pride) of his past faith? turn the glory of Jehovah's faithfulness into shame, and stamp his own fair name with the guilt of homicide to the latest generation? Shall he allow the enemies of truth again to triumph? and also break the heart of his beloved Sarah, by an act which must haunt him to the grave? "Pause, Abraham, and ponder well the step you are about to take. May you not have been mistaken? Ought you not to think you were?" Alas! the old man starts for Moriah; but, as it is three days' journey to the fatal spot, he must surely, in that time, rid himself of the fanaticism of impulse, and settle down into right reason. But no, he is at Moriah, building an altar, with no sacrifice in sight but the lovely, ill-fated lad.—Heavens! he is binding that son upon the wood—O! he is lifting the glistening life!—Abraham! Abraham! has affection, and pity, and humanity, utterly forsaken your heart? O! pause a moment, and look that helpless, beautiful boy in the face, and think of the anguished mother! O! will you—can you—plunge that deadly steel into that innocent victim?—He is a madman in very truth. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up a burnt-offering in the stead of his son."—Gen. 22:10-13.

Accuse not Abraham of madness, for nearly two millenniums after, Jehovah enacted a scene on that very mount a thousand times more amazing, by offering up to a more painful and ignominious death his only beloved Son.

"O, for this love let rocks and hills
Their lasting silence break!
And all harmonious human tongues,
The Saviour's praises speak."

If we wonder at Abraham's faith in offering up his son, his only son, to God, how much more wonderful is Jehovah's love in offering up his Son, his only beloved Son, for man! Let us imitate the reverence of Abraham's faith, which did not even query, in as freely making every sacrifice which truth, the cause of us; and as far as sanctified human hearts can, reciprocate the amazing love of God towards us in the gift of that Redeemer. "We love him, because he first loved us."

Let the unbelieving be assured, that the reward of their unbelief will yet be far more terrible than is the

trial of the Christian's faith here. We ought to thank God for trials, as the gold-digger in California would thank the chemist who should assay for him what he is gathering for gold, and thereby, perhaps, save him the disappointment of returning home with supposed thousands, only to find that he has merely a bag of brimstone; for his condition would even be enviable to the one who will go up to the judgment-seat, crying, "Lord, Lord, have I not done wonderful things in thy name?" only to hear, "Depart from me: I never knew you."

LETTER FROM J. D. WHEELER.

DEAR BRO. HIMES:—Having for several years been a reader of the "Herald," and by the blessing of God been much instructed, comforted, edified, and strengthened, by its instructive exhortations and godly epistles, I not only feel it a pleasure, but a duty, to testify thereto. I, with my brother, have stood here all alone, fighting the battles of the Lord, and contending earnestly for the faith once delivered to the saints; and by the grace of God we have kept our heads above the water: and we feel confident, that if we could have some prominent preacher of the truth come and hold forth the Advent doctrine in all its loveliness, there would be an increase of our little army. When we cast our eyes over this part of God's heritage, we behold the churches struggling for life, and some apparently dead; and the only thing, in my opinion, that will revive them, is the Advent doctrine.

But you tell them this truth, and what will they say? Why, that it is the Advent doctrine, or "Millerism," as they call it, that has caused this dearth throughout the land. Well, I think they are right, but let us see in what light. Bro. Shipman can testify in what state the church was in, when he came to this place in the winter of 1843. Says Bro. Rust, the preacher in charge, there is no revival, nor any signs of one; and if you commence a meeting, you must take all the responsibility. Very well, says Bro. S., and he went forward in the work of saving souls, and preparing the church for the marriage of the Lamb; and God was with him in mighty power, blessing the word, and saving souls. He left this place for Walden, and God was with him there. The Monday after he left here, the two churches came together and such confessing I never have heard before nor have I since. Yes, they said of him as the Jews said of Christ, Truly this was a good man.—But since the time of '43, by some it seems as though they could not say anything bad enough about him. Well, if they accuse Christ of casting out devils by Beelzebub, so will it be said of those that are preaching his coming again.

Well, brethren, Jesus says, "Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go away, I will come again and receive you unto myself, that where I am you may be also." Praise God, brethren, I think we shall be glad, when we see Christ coming, that we told our neighbors he was coming to receive us to himself. Yes, the day, the awful day to the wicked, but glorious day to those that look for it, will surely come. Yes, I believe it, praise God. I believe it, and am not ashamed of it. The reason is, it is the words of Jesus, and if I am ashamed of him and his words, he will be ashamed of me.

Well, says one, I should think you would give it up by this time—you have been telling this seven years that the Lord was coming, and he has not come yet. Well, I know we need a great deal of patience, and Paul says in Heb. 10:37—"For ye have need of patience, that doing the will of God, ye may receive the promise. For yet a little while, and he who is to come will come, and will not delay. Now the just will live by faith; [now what? Hark, ye that want us to give up, and say, like yourselves, My Lord delayeth his coming:] but if any one draw back, my soul hath no pleasure in him." Think of this, ye that have given up or gone back. God means what he says. But we are not of those who draw back to perdition: no, no; but of those who believe to the salvation of the soul. Yes, and we believe our salvation is nearer than when we believed. I never was any more confirmed and established in the present truth than I have been since the conference at Sugar Hill. It was a good time to my soul. I not only got my armor brightened up, but I got another large supply of ammunition; and it is good, for since I have told what it was, as well as I could, others, who do not believe, want to hear more about it. And why cannot Bro. E. Burnham and I. H. Shipman come this way on their way to Canada. I believe good may be done even in Peacham. Come, brethren, try it once. We will do all we are able to help you on your journey. If you can or will come, let me know it in season to give out the appointment on the Sabbath. I believe there will be no trouble in getting out a congregation. Come if possible.—

May the good Lord direct you, and be with you, and sustain, comfort, and bless you, in all your toils, and when he comes save us in his kingdom, where the wicked will cease from troubling, and we shall be forever at rest.

Peacham, Dec. 10th, 1849.

LETTER FROM F. E. BIGELOW.

BRO. HIMES:—Was the first advent of Messiah predicted in such a way that the Jews should have believed? Yes. In Isa. 7:14, it says, "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." Here is a prophecy that should now convince the Jews that Christ has already come. And was it fulfilled spiritually or literally? Luke 2:7—"And she brought forth her first born

son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." V. 42—"And when he was twelve years old," &c. V. 46—"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Matt. 4:23—"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." I presume no one will deny but that this was the same Jesus who was born of Mary, and crucified literally between two thieves. Well, now what? Luke 23:52, 53—"This man [Joseph of Arimathea] went unto Pilate, and begged the body of Jesus, and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." Now we have traced his body to the tomb, and it is a dead body. Has all hope gone, of his disciples? What an interest must now have agitated their minds? They were sad and sorrowful, for they "trusted that it had been he which should have redeemed Israel." But their sadness was afterwards turned into joy. John 20:19, 20—"Then the same day at evening, being the first of the week, when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord." We have now his body after he rose from the dead. Acts 1:3—"To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." V. 9—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Now he has gone, and though alive, he is out of our sight. Well, what does it amount to now, to have any faith in Christ? Is there any promise to lay hold of that is cheering? Yes—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:14-17.

If the prophecies in relation to the first advent were literally fulfilled, and the Jews were, and still are, under condemnation for not believing, where shall the Gentiles be found for disbelieving the word of God in relation to the second coming of Christ.—But, "if they do these things in the green tree, what shall be done in the dry?" Yours, in hope of immortality at the coming of Christ.

Worcester, Dec. 24th, 1849.

Extracts from Letters.

From North Barnstead, Dec. 12th, 1849.

DEAR BRO. HIMES:—During my visit East, a little more than four weeks, I preached about fifty times, besides conversing much, and endeavoring to make full proof of my ministry, and in setting things in order that were wanting. Since my return, I have removed my family from South Reading to Lawrence, Mass., where I intend to keep a pilgrim house for the saints of God, and more especially for my true yoke-fellows in the kingdom.

I am now on a tour in New Hampshire, where I have spent two Sabbaths, one at the North Ridge, and last Sabbath in North Barnstead. Many attended, and paid the utmost attention to the warning messages. It is hoped that they will, like the noble Bereans, search the word of God daily to see if these things are so. On my return from up the country, I expect to baptize a number who are now waiting at the Ridge. Last Friday I attended and took part in the service on the funeral occasion of Mr. Levi Young, at New Durham Ridge, who was killed by the falling of a tree. The occasion was one of deep solemnity. Elder Willey (Congregationalist minister) preached the sermon, Elder Boody made an address to the mourners, while it fell to my lot to make the concluding prayer. Mr. Young was over 75 years of age. He died as he lived, a kind and affectionate husband and father, and a good neighbor.

I. R. GATES.

[Bro. GATES writes again under date of Jan. 1st, giving a good account of the result of his labors in Barnstead, Davis Island, Meredith Neck, Holderness, and other places. He represents the cause as prospering in those places.—Ed.]

From East Hebron (N. Y.), Dec. 30th, 1849.

DEAR BRO. HIMES:—The good work of the Lord is still onward in this place. The truth has found a lodgment in many hearts. It is good to see some whose locks have been whitened by the frosts of many winters, the man of giant strength, and the dear youth, embracing God's truth, and at once submitting to the requirements of the gospel, and together journey along towards the harbor of eternal repose. Truly the sight of my eyes affects my heart, and language fails to express the gratitude I owe to him who is the author of eternal salvation unto all that obey him, for what his truth has done for the people. Since I returned to this vicinity, I have had the privilege of planting many willing souls in the likeness of Christ's death. Yesterday I immersed five. More than sixty have thus obeyed. Yours, for life when he appears, R. V. LYON.

From Saratoga Springs, Dec. 15th, 1849.

DEAR BROTHER:—What few Adventists there are in this region seem to stand firm, waiting for our blessed Lord and Redeemer, so soon to be revealed. Our meetings are, of necessity, far between, there being but two or three in locations four and five miles apart. But experience has taught us that God is able to feed his people even in a desert, and also that every word He has spoken is good for food. Immortal powers only can speak the praises of our God for the glories revealed in his precious word.

We are blessed occasionally with the labors of Bro. Gross, but his field is so extensive, that three or four weeks must intervene ere he returns to a location.—The labors of Bro. G. have been greatly blessed to many. His wife has travelled with him thus far this winter, but both of them are ill able to bear the privations and exposure of circuit preaching; and it is desirable that the flock he feeds with so much care, should remember that he also can hunger, and thirst, and feel the cold of our northern climate.

There seems to be an opposition to the truth among the churches, which is a grief to those who love it; but we indulge the hope that the light will yet dawn upon many who are now walking in darkness. We will praise the Lord for his promise, that his word shall accomplish that whereunto it is sent. He has also taught us, that those who wait upon the Lord shall renew their strength, which promises are faithfully performed. We believe that our Lord will soon return, and save his people with an everlasting salvation. Yours, waiting for redemption, E. J. COOK.

Obituary.

DIED, in Williston, Vt., Aug. 14th, 1849, Mr. ADDISON P. MEARS, aged 43. Our departed brother possessed rare excellences, which rendered him eminently useful in his sphere, and endeared his memory to those whom he has left behind. He was not only a good citizen, an affectionate husband, and a loving father, but a truly devoted Christian,—a "living epistle" to all surrounding him. Though naturally kind, active, and affectionate, and generous, grace appeared to do much for him,—its transforming power was seen throughout the entire man. As a Christian, his character might well serve as a model for others. His piety was not merely theoretical; the truths of the Bible had entered his soul, taking possession of every faculty, and were brought out in his daily walk. He was evidently founded on the gospel platform—"liberty and equality." About seven years since he embraced the doctrine of the Second Coming of Christ, under the faithful preaching of the Rev. Columbus Greene, for whom he ever maintained the highest regard. The coming of the Saviour to take his ransomed people home, and to set up his everlasting kingdom on the earth, were themes on which his mind loved to dwell. When on his death-bed, he delighted to think that his withering frame would be soon re-animated, and made like Christ's most glorious body. He looked forward with great joy to the time when Christ should not only redeem the soul, but the body, and the earth, from the curse of sin;—when the earth should be purified, and appear in a form corresponding with the resurrection body, and all the saints of God should inherit it forever. Few men are better prepared for the solemn change, than was this long-tried brother. His sickness was long and tedious consumption, which he bore with Christian patience and resignation. No one could doubt the excellency of religion (with any reason) after witnessing its power on that bed of death. It was clearly demonstrated, that the love of Christ takes away the sting of death. While I witnessed how calmly he gave up his spirit into the hand that gave, expecting soon a glorious resurrection, and the assembling of the saints, I felt to pray that my end might be like his. He has left a devoted wife and three children, who are deserving of our earnest prayers. Let all who read this breathe a prayer for this widow and her fatherless children. May God bless them, and grant a happy re-union in his everlasting kingdom. A sermon was preached on the occasion by Rev. M. H. Bixby, from 1 Cor. 15:53, 54, selected by the deceased—"This corruptible must put on incorruption," &c.

SIDNEY A. BLODGETT, son of James and Mary Blodgett, departed this life Dec. 26th, at Stockbridge, Mass., aged three years, eleven months, and eleven days. As there are some things connected with his last hours that are remarkable for a child of this age, it may not be amiss to notice them. He clasped his mother around the neck, exclaiming, "I'm going to die, mother." Afterwards, whilst sitting in his father's lap, he said, "I'm going to die, but the trumpet will soon, very soon sound." Seeing his father weep, he said, "Do not cry, father." After this he embraced both around the neck, and said, "How I love my father and mother;" and turning his eyes upwards, said, "I want to go up there." Repeating it, his mother asked him if it looked pretty.—"O yes," said he. After this, becoming restless, his mother took him in her arms; he laid his head gently on her bosom, and breathed his life out sweetly there. P. HAWKES.

DIED, at Plymouth, Ct., Aug. 20th, 1849, after a few days' illness, ANN MARY, daughter of Bro. and Sister Atwater, aged 14 years and three months. She was seized the Wednesday previous with an attack of the dysentery, in the most obstinate and malignant form, and not having a constitution to grapple with such a disease, notwithstanding everything was done at the time that the wisdom of the physician and friends could devise, she soon fell a victim to the great and common enemy—Death. The parents, however, in this sudden bereavement, do not mourn as those who are not blessed with a good hope.—They have a good hope through Jesus Christ, that when He, who is their life, shall appear, they and their daughter will appear with him in glory.

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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The Coming Wrath.

The day of wrath! that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
Whom shall he trust that dreadful day?

When, shivering like a parched scroll,
The flaming heavens together roll;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead;

O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be thou, O Christ! the sinner's stay,
Though heaven and earth shall pass away.
Walter Scott.

The Last Days of Rome.

BY A. HALE.

FIRST EPISODE. (REV. 14: 6-20.)

We have the clearest evidence that the line of events predicted in this portion, as far as the second step in the series, have taken place.—The fall of the Papacy from her position of supremacy in the Roman world, took place in the early part of the present century. It has never been restored. The Pope was distinctly excluded, or at least not recognized, as supreme, by "the Holy Alliance," when they took the affairs of the Christian world under their direction, after the fall of Napoleon, in 1815. "All the European sovereigns finally became members of the Holy Alliance, except the Pope, who, of course, could not be a member of any league without being at its head."—*Enc. Amer.* It was the special work of Providence, by Napoleon to scourge the stupid, blasphemous, persecuting adherents of the Papacy. As the two-horned beast of Daniel—Media and Persia—was the agent of the overthrow of the old Babylon, so the two-horned beast of John overthrew the Babylon of the Christian age!

Are there similar facts of history to show that the work symbolized by the "third angel" has been, or begun to be, fulfilled? There is scarcely any portion of prophecy on which such a strange medley of opinions has prevailed as on these three verses—the 9-11—of the 14th chapter of Revelation. As if we were under no obligation to show *where* its fulfilment must be found, if found at all, every one has felt himself at perfect liberty to attach to the passage any fancy that might be found afloat in any quarter of the globe, if it would excuse indolence from the trouble of study, gratify the weak vanity of self-conceit, or serve the purpose of imposture. Some, indeed, who would point you to a definite form of things, as "the beast and his image," would scare up anything out of the chaos of fancy, to respect which, would make one "a worshipper of the beast!"

Conscientiousness makes men sometimes act an injudicious part as effectually as the most inferior developments of our nature; and when this is the case, a form of service is rendered to the adversary that is more acceptable than he usually receives: it not only entangles the poor dupes in his snare, perhaps fatally, but it also causes other minds to look upon the truth, in connection with which the folly is exhibited with loathing and contempt. So far as the fallacies got up in connection with this passage are concerned, no doubt they have arisen, very honestly in the main, from confounding the moral application with its historical interpretation. But this is not the worst of it. The moral sense has been violated as much as the historical meaning. One will tell you that the casting of a vote, or membership in any char-

tered organization, is to worship the beast.—Another will tell you that the transfer of property by the forms established by law; the legal celebration of marriage, or perhaps that even the use of coin is the same worship.—Once break through the barriers of truth and reason into the broad fields of absurdity, and there is no help but in absurdity itself. But if the child may "speak, understand, and reason as a child," it is not to be supposed that he is always to do these childish things. Now, the writer would not have Christians become involved in the political broils of the day; but let the question of voting, and all other questions, be decided by texts and principles which properly apply to them, and not by those which have nothing to do with the settling of such questions. No man can worship the beast or his image, or receive his mark, in the *historical sense of the prophecy*, unless he sustains a geographical and political relation to these forms of worldly power which will admit of it. He must be where their claims are asserted; and render to them the homage which belongs to "Him that made heaven, and earth, and the sea, and the fountains of water," in order to come, literally, under the malediction of the prophecy. And to justify its *moral* application, there must be some act performed, in the case to which it applies, in which the *same principle is involved*; that of rendering to man the homage which belongs to God!

But who, if he knew what he was about, would think of pointing to the thousand cases in which such moral acts are done, as the "fulfilment" of the prophecy; and call the record of such acts the "interpretation"? Why, in this sense it was fulfilled long before it was written. It was fulfilled by Adam in paradise, when he threw off the authority of God, and yielded to the importunities of his wife; it was fulfilled by the worshippers of the golden calf, of Nebuchadnezzar's image, &c. &c. But who would call a reference to these facts, or any similar ones, the interpretation of the prophecy? Let those who would do it beware, lest they come under the denunciation of the text, for bringing others to bow to the authority of their fancies instead of the Word of God!—These vagaries, which have turned so many away from the only field of inquiry, where the literal and true fulfilment can ever be found, have destroyed, in great measure, the direct practical effect of the prophecy, as to the bearing of the series of events it unfolds, on our pilgrimage to the end. No doubt the spirit which leads these multitudes to "worship the beast and his image" is the same as that which has ever led men to love the world; and would bring them, with all others, under the general reproof—"If any man love the world, the love of the Father is not in him." But all the cases in which this love of the world has been cherished cannot be the fulfilment of this prophecy.—We may not call the general exhibition of a principle the fulfilment of a definite, historical prophecy, which refers to a particular development of that principle. And if we wish to apply what is said in a particular case to other cases in which there is a general resemblance, after the fashion of Dr. Scott's "practical observations"—which make up so large a portion of his commentary—why, let the application be made in *that light*; but let there be an end of "interpretations" (?) which destroy the sense of the portions thus interpreted. Shall we now turn to what we consider the facts referred to?

This "third angel" announces the doom of them that "worship the beast and his image." The beast we suppose to denote the old European combination which sustained the Papacy; the image of that beast we suppose to

denote the new European system, which came into existence under Napoleon. Though neither of these systems have existed since 1815, as they had existed prior to that time, the worshippers of each system may be reckoned by millions; and no man can understand the designs, animosities, and violence of European politics, unless he is acquainted with the relations of these two classes, which are found all over Europe, to each other. The object of one class, with the Jesuits at their head, has been to re-establish the old system in all its fearful and blighting power: and they are known by these political names—"Conservatives," "Old Germany," "Old Italy," "Old Switzerland," &c. &c. &c. The object of the other class has been, to carry out the really just principles of the French Revolution, which, according to Thiers, the empire of Napoleon embodied and gave triumph to, throughout Europe generally; and they are known as the "Radicals," "Liberals," "Young Germany," "Young Italy," &c. &c. Each of these parties have taken their position on the principles, institutions, and laws of their respective systems, as they once were; they have entered the field against each other "in the spirit of a death-duel;" and the commotions, civil wars, revolutions, and counter-revolutions, with which all the world are familiar, are the result.

Now, if the work of this angel has begun, the evidence of it must be found there, in the field where these great worldly powers have had their day, and where their worshippers are still found. What, then, would be the necessary state of things in the Roman world, while this work was going on? A few circumstances which stand out on the face of the prophecy will enable us to determine. 1. The call of the everlasting gospel has been heard by them that dwell on the earth—the Roman earth, and has turned those who would heed it to "worship God." 2. Babylon—the Papal hierarchy—has fallen. The beast has been wounded, apparently to death, but still lives; and this beast, with the image that was intended to take his place, constitute the great forms of worldly power that still usurp the prerogatives of God. 3. The consequences of bowing to the authority of either of these usurpers are specially announced. That announcement must bring out from the multitudes who rally under the worldly banners, and from their contests, those who heed the call and authority of God, as a distinct class, who should be known as readily by the principle which sustains them, as either of the other two classes.

If, now, we turn to Europe, on every part of its extended territory, especially the central portions, we see precisely such a movement as the prophecy contemplates. It has taken a character for importance such as the principle which produces it has never before produced. It has attracted the attention, and deeply interested, the friends and enemies of religious freedom all over the world. To the principle which distinguishes these worshippers of God from all other religionists, this name is applied, "The voluntary principle." It expresses the element of union among themselves, their renunciation of all authority but that of God, in the church, and their dependence on Him to whom they thus submit, instead of any governmental provision for support. In Switzerland, where, on many accounts, the history of the movement has been of the most deeply interesting character, some sixty pastors separated themselves from the established ecclesiastical bodies, publicly disavowed the authority of the state, resigned the provision made for their support, took the Word of God as the only authority in the church, and cast themselves on the providence of God to be sus-

tained. And as soon as they took this step, both the Liberals and the Jesuits, who on all other questions were at sword's points with each other, joined in a general and most brutal persecution of these humble followers of Christ. Contributions have been sent from England and our own country for their relief. In Scotland some four hundred ministers took a similar step at once. In France the number is very considerable. In Germany, where a good deal that is doubtful has united, or acted, with much that is good, the number is counted by tens of thousands. But in all these, and other cases, the principle is the same. They openly disavow the authority or support of the great political parties around them.

Thus is the voice of the third angel heard in every land within the territory of the Roman empire. It has given a shock to the old establishment of England, which has turned a large portion of her communicants, through fear of her prostration, to look to Rome as the last refuge of man-worship. It has nearly paralyzed the old "Kirk" of Scotland. Even Ireland has been moved. It has separated some of the noblest spirits of the age, in France and Switzerland, from the Protestant establishments, which refer directly to the laws of Napoleon for their foundation. It has produced a "second reformation" in Germany, the tumult of which led Guizot to exclaim, "All Germany is on fire!" It has even penetrated "the Eternal City!"

Pius IX., of Rome; Victoria, of England; Louis Philippe, of France; Frederick William, of Prussia; the Republican "Vorort," of Switzerland; and even Louis Napoleon, have anathematized these men of God, sent them to prison "for injuries inflicted on one of the forms of worship established by law," subjected them to "fine for serious offences against the ecclesiastical body," or manifested their displeasure, in the strongest form that was prudent, against these "Independent Protestants," who dare to worship God, independently of "any man!"

To mention the name of Chalmers; of Roussell; of Czerski; of D'Aubigne, of Gausson, and of Achilli, would only give a specimen of the men who have become distinguished in this peculiar movement of our age. We have not room here to show, that in connection with this movement, which, in some cases,—as in Scotland and Germany,—carries into it too much of popular sympathy, there is a strong element of the Advent faith. The readers of the "Herald" are made acquainted with this fact in other forms.

If this is the work predicted in the prophecy, it is not left to those who may be ambitious of such distinction, to get up a fulfilment of it in our own country. And according to this view, the position we occupy in this line of events is this: we are between the commencement of that third angel's work and the judgment!

Dr. Cox's Discourse.

(Concluded.)

It was not Popery, neither was it any of its kindred, that made the glorious civil and religious liberty of our country. Statesmen, philosophers, Americans, know ye how rightly to solve this problem of grandeur as well as wonder? What was the plastic element, the formative cause, of the stupendous and unique result, now witnessed and envied by mankind? Tell me—or I will tell you. It was not the consequence or the production of Laudean pre-lacy, that of the seventeenth century or that of the nineteenth. That leaven of abominations never made a state or a people better; never made them free, holy, and happy; never will

and never can! The stream—rises it higher than its fountain? The fruit—is it good, growing on a corrupt tree? Its offspring—are they better than the stock on which they grew, or the root from which they shot? No! Our blessed freedom, blood-bought in more senses than one, had heaven for its source, the gospel for its medium, the reformation for its atmosphere, salvation for its crown, and for its author and dispenser God alone! It was the influence of the Puritan's Bible, it was the fruit of Christianity. Yes! this is the incomparable engine of civilization, the grandest and the best inspirer of rational freedom, that the world ever saw or ever will see. It is wholly without a peer as the grand inspirer, the warrant, and the director, of all good and needed *re-formations* through all the world. There is absolutely no other. It is the only antidote, the supreme catholicon, for the miseries of man; without one particle of quackery, or empiricism, or priest-craft, or king-craft, or any other craft, in its total completeness. And what made our liberties in church and state, that alone can preserve them; that alone can realize them to others—to the serfs of oppression, the myrmidons of tyranny, the uncounted millions of moral and political slavery, in Europe and the world.

What changes has God made favorable to our success, since the commencement of our missionary enterprise! Then our range was comparatively straitened, our prospect limited and tenebrous. Our present retrospect of forty years is full of wonderful providences, all of progress and improvement. Now the whole world is open to us. God has done it, and he will show us greater things than these, that ye may marvel. We are encouraged in the work, and commanded to go forward. The pillar of cloud by day, and of fire by night, moves visible before us; and we to us, if we hesitate, each in his place, to follow where that sacred symbol leads us. To furnish the Holy Scriptures to every nation in their own language; to discover to them the love of Christ, in that language of kindness, which needs no translation, but is intelligible everywhere without it; to educate their children, and forestall the minds of infancy, in the knowledge of the truth; to visit the antipodes, and explore the islands of the sea, aiming, in humble imitation of our Saviour's mission, "to seek and to save that which was lost;" to make many a circumnavigation of benevolence, and many a pains-taking visitation of philanthropy; to find the places where truth may radiate with most advantage, and occupy them; to be wise and zealous in the cause, to be vigilant, exemplary, and constant, in the grand operations of the kingdom, marshalling the whole field of usefulness: this we propose to do, and this we will do, if the Lord will that we live to do it: to Him be all the glory forever!

In the general economics of the missionary work, there is much, no doubt, in the way of practical wisdom, for us and our co-laborers to learn. It was to be expected, and could not in so vast a matter be otherwise. We hope to learn by experience, more and more, correcting former mistakes, supplying previous defects, and managing all with a view to every real improvement.

We will also endeavor to allure our countrymen, one and all, to help us, and bless themselves, united with us, in this magnificent and Protestant crusade—not of war, and chivalry, and superstition; but of wisdom, and truth, and communicative goodness. We know, indeed, all their objections, and several others. We have gauged the dimensions of their greatness, and weighed the essential quantum of their gravity; trusting in the Spirit of God to sway their spirits to better ends and aims.—Some objections seeming of considerable respectability, of which the million never think, are more powerful in the older hemisphere and in the infernal world; tyrants everywhere hate the cause of missions, supported by the policy of popes and the unanimous suffrage of "the devil and his angels." But what care we, practically, for objections, made by ignorance, selfishness, and all manner of blind impiety? The cause of God will prevail without them, and with them, and against them; and eternity will teach those who learn it not sooner, that this business of objection-flinging at the cause of God, is about as unprofitable, as it is without hope, and without the patronage of heaven. And in this we are neither superfluous nor extravagant. Nay, our text rebukes all hostile imaginings, with all low conceptions; and calls for an enlarged, as well as an enlightened, appreciation of what is before us. Whence, in the last place, we contemplate,

V. The power of this divine assurance to encourage and sustain us, by faith in its truth; us, and especially our beloved missionary brethren now in the field, prosecuting our common object, the propagation of Christianity and its ascendancy universal in the world.

The inspiration of authentic hope is incomparable. It exhilarates the soul. Its whisper is more than the presence of an angel. It is availed sublimely of the supremacy of God. It anticipates victory as the crown of the engagement, and enjoys it as the courage of the war. It triumphs in God, and it honors him.

On the other hand, say what you will, and in what best way you can, about absolute excellence, and right, and obligation, and glory, it is not in human nature, in any state, to do much under the nurture of despondency. Despair never made a Christian, a scholar, or a hero: never a Paul, or a Wiclif, or a Columbus, or a Luther, or a Washington. Never will it endure, or prosper, or answer, as the motive influence in the cause of missions. Look at the founder of missions and the prince of missionaries, "who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." We need, my brethren, the animation of hope; we need it as a rich and a permanent influence. Hence our hope in such a work must be better than poetry, more substantive than rainbows; it must repose, serene and invincible, on the adamantine basis of "truth and soberness." We must culture it appropriately, with glowing conviction and the bravery of faith in God; wonted to its perpetual and steady impulse, as well as its illuminated atmosphere, its day and heaven. Suppose for a moment its absence, its torpidity, its fitful vacillation; where then find we the accomplishing, the patient, the vigorous action demanded in our cause?

Suppose we could view that cause as wholly uncertain in its issue, the obstacles so formidable, the odds against us, and our enemies too many for us; should we in fact continue to prosecute it? or, "faint in the day of adversity?" [Note 1.]

Suppose we felt, in the languor of our faith, that we were left alone in the contest, without God to help us.

Suppose we could doubt in reference to our mighty, our eternal, our divine Leader, "the captain of our salvation bringing many sons to glory;" doubt his ability, or power, to carry the enterprise, or his wisdom and skill so "wonderful in counsel," so "excellent in working;" or his purpose sublime, his fiat passed and published for its success; or his own engagedness, self-commitment, and public pledges, in earth and in heaven, in time and in eternity, to men and to angels, that this is the cause, the only one, that shall endure, and advance, and prevail forever; and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." [Note 2.]

Aye! but doubting what God hath said is no part of our religion: rather is believing the way in which the whole of it is generated, nourished, developed, and matured. Faith in God is the parent of hope, as the truth of God is the parent of faith. [Note 3.]

Let us, then, suppose, once more, that our confidence in God were what it ought to be, filial, entire, cordial, as well as enlightened, firm, and happy; as it may well be, by doing only a little justice to the veracity of God, to his statements of wonder and instruction, to his revealed purposes and prophecies of truth, which his own providences will soon be revealed to accomplish; should we then be dwindling and dwarfing our plans and our efforts in his service? should we not feel the unchangeable inspiration of the sentiment, that success is sure? "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, even of his Christ, and he shall reign forever and ever." [Note 4.]—Courage, then, brethren, courage in the work! Feel only, by truly believing, what God authorizes, asserts, and means, in the text, and you will lack no encouragement. Your own piety, and maturity for heaven, will be advanced by it. Your own zeal will gain strength by exercise, while you know that "the zeal of the Lord of hosts will perform this." You will enjoy while you labor, and your own reward will be augmented before you go to it. You will endure, increase, and prevail. You will find it profitable, pleasant, and practicable, as

well as great, and honorable, and glorious. It is the harvest of the world, in which "he that reapeth receiveth wages, and gathereth fruit to life eternal. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." Amen.

Note 1.—What, faint if you had no assurance that men would hear? Where, then, is your obedience to the command of God, to speak his "words unto them, whether they will hear, or whether they will forbear"?—Ezek. 2:7.

Note 2.—Have you no doubt of this being an "everlasting kingdom under the whole heaven"? If it is such, either literalists are correct in looking for the resurrection at its establishment, or Prof. BUSK is right in denying any resurrection, or end of the present dispensation. Which horn of this dilemma will the Doctor choose?

Note 3.—Faith in God believes *what* God hath spoken, *because* he hath said it.

Note 4.—And what else when the seventh angel sounds? "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:16—18. Does not this mark the *end of this age*, or dispensation? If not, what is meant by the judgment of the dead? Why omit such a context to the part quoted?

We have appended more notes than we intended. They are not extended, however, if numerous. We could have wished the discourse more dignified and argumentative. We would have liked arguments to have grappled with, but have found little besides assertion. Such as it is, it has been presented, in its full strength, to the readers of the *Herald*. It is less a missionary sermon than it is a discharge of spleen against the pre-millennial Advent and the apostolic succession. The latter need not be attacked so morosely: nothing is gained by ill nature. And the former—what if it should be true? with what emotions would he behold his coming Judge, whose advent he had affirmed would appropriately be looked for on "all fools' day!" May the Lord be graciously pleased to lead him, and all, into all truth, and enable us all to see that a good cause is only injured by uncourteous and undignified railing.

The Attributes of God.

ILLUSTRATED BY ASTRONOMY.

The following beautiful extract is taken from an excellent work, entitled, "The Planetary and Stellar Worlds," by O. M. Mitchell, Director of the Cincinnati Observatory.—*Chris. Intel.*

If there can be anything which can lead the mind upward to the Omnipotent Ruler of the Universe, and give to it an approximate knowledge of His incomparable attributes, it is to be found in the grandeur and beauty of his works.

If you would know his glory, examine the interminable ranges of suns and systems which crowd the Milky way. Multiply the hundred millions of stars which belong to our own "island universe" by the thousands of these astral systems that exist in space, within the range of human vision, and then you may form some idea of the infinitude of his kingdom: for lo! these are but a part of his ways.

Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch out through his system, from planet to planet, and circumscribe the whole within the circle of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of

light, and fly with impetuous speed, day and night, and month and year, till youth shall wear away, and middle age is gone, and the utmost limit of human life is attained;—count every pulse, and at each speed on your way a hundred thousand miles; and when a hundred years have rolled away, look out and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you have only left half a score behind you.

Would you gather some idea of the *eternity* past of God's existence, go to the astronomer, and bid him lead you with him in one of his walks through space; and as he sweeps outward from object to object, from universe to universe, remember that the light from those filmy stains on the deep, pure blue of heaven, now falling on our eye, has been travelling in space for a million of years. Would you gather some knowledge of the omnipotence of God, weigh the earth on which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet, under the omnipotent hand of God, not a minute passes that it does not fly more than a thousand miles. But this is a mere atom—the insignificant point among his innumerable worlds. At his bidding every planet, and satellite, and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around his throne circles the great constellation of unnumbered universe.

Would you comprehend the idea of the omniscience of God, remember that the highest pinnacle of knowledge reached by the human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute, approximately, the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbation of millions of suns, and planets, and comets, and worlds, without number, through the ages that are past, and throughout the ages which are yet to come, not approximately, but with perfect and absolute precision. The universe is in motion!—system rising above system, cluster above cluster, nebula above nebula, all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or on earth, should bow with humility and awe.

Would you gain some idea of the wisdom of God, look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe is weighed and poised, every orbit has been measured and bent to its beautiful form.

All is changing, but the laws fixed by the wisdom of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun, is echoed by that of ten millions of moving worlds, that sing and shine around the bright suns that reign above.

If overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou visitest him?" If fearful that the eye of God may overlook us in the immensity of his kingdom, we have only to call to mind that other passage, "Yet thou hast made him but a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over all the works of thy hand; thou hast put all things under his feet." Such are the teachings of the Word, and such are the lessons of the works of God.

The True Light.

Nothing is more familiar to us than natural light; yet nothing is more difficult to be explained. What is light? Its extreme velocity, moving, as is computed, at the rate of ten or eleven millions of miles in a minute of time; the minuteness of its particles, which, notwithstanding their velocity, makes them fall upon the tender eyeball with a sensation not of pain, but of pleasure; the various colors of which it is composed, so blended as to produce one pure, colorless medium; its innumerable changes, and the adaptation of our organs to every change:—These, and many more considera-

tions, render light one of the most astonishing wonders of creation. How, then, should our wonder and holy admiration rise, when we turn from the substance itself to Him who formed it; when we read that sublime sentence—"God said, Let there be light, and there was light?" No other object in nature, as far as we can judge, is a fitter emblem of its Maker. It represents His infinite knowledge, wisdom, penetration, and truth; His perfect purity, holiness, excellency, and glory. Not only, therefore, is the Godhead generally represented in Scripture under this emblem; it is peculiarly applied to Immanuel, God our Saviour, and this in various forms and modifications. He is styled, The True Light; the Light of Men; The Light of the World; A Light to lighten the Gentiles; The Day-Spring from on high; The Morning Star; The Sun of Righteousness. When darkness fell upon the mind of man through sin, and he daily became more ignorant of God, and more estranged from His service, how was he to be prevented from being involved in a horror of still greater darkness, and how was he to be led back to the fountain of life and light? Experience has proved that without a guide, man never returns to the knowledge of his God, but constantly wanders into increasing grossness of error and variety of sin. The tendency is to evil. There is no salient spring of spiritual knowledge in his mind, no restorative force of right reflection in his heart. The bias is wrong, and as he proceeds, his deviations become greater. To give, then, what man himself could not acquire, God granted him a Revelation of His will, manifesting Himself to the patriarchs at sundry times, and in divers manners, and then committed to his trust the written word for an everlasting possession. This, as a steady light, was to shine upon his path through life, to re-ignite in his mind the knowledge of his Maker, to enlighten the dark places of the heart, and to disperse the shadows resting in such masses upon the human soul. To effect this, the occasional visits of Jehovah to the holy men of old, were not enough. They could be known but to a few individuals; and therefore, when He chose for himself a peculiar people, He revealed to them those laws by the observance of which they were to continue His; He formed for them a constitution of which He himself was the head, various officers under Him were His executive servants in the government, and instructions in uprightness and holiness were plentifully given. But the light was by no means stationary in brightness. Its shining was kept up, as well as its beams increased by the succession of prophets, who enforced what had been before delivered, and revealed still more of the majesty, truth, goodness, and mercy of the Almighty. Speaking as they were moved by the Holy Ghost, they foretold the advent of a more perfect dispensation, of a holier kingdom, of a more glorious light, even of Him, who was "a light to them that sat in darkness," was the "brightness of his Father's glory," and who came into the world, that, as its ever-cheering light, he might shine in upon the sinner's heart with his mercy, his peace, and his love.

The Sun of Righteousness on me
Hath rose, with healing in his wings:
Wither'd my nature's strength; from thee
My soul its life and succor brings;
My help is all laid up above;
Thy nature and thy name is love.

Yes, here was revealed the True Light, The Great Luminary of a ransomed world, freed from his clouds, full in his strength, and stationary in the meridian of his power. His people, more privileged than those of the old time before them, may rejoice always beneath the direct influence his beams; and every good seed may grow up into full vigor under the enlightening of that blessed Spirit, sent down by him to dwell in the believer's heart, as a testimony that the Almighty's "arm is not shortened, that it cannot save," nor are Christ's, our Mediator's intercessions, fruitlessly poured forth before the throne of mercy. While we rejoice at the Advent season, in this blessed assurance, let us earnestly inquire whether the light of the glorious gospel of Christ has shined into our understandings, and our hearts, as well as to our outward senses. Enjoying, as we do, the full blaze of its beams, how fearful will be our condemnation, if we are not walking in the light, nor using the precious lamp of truth, which God has given to guide our feet into the way of His testimonies. Not only, however, are we required to use the inestimable benefit ourselves, but to reflect it for the use of others. What are Christian ministers and Christian laymen but "stars," in an

inferior sense—"lights in the world," appointed to hold forth the word of life, to shine, not in their own light, for they have none, but by reflecting the rays of the Sun of Righteousness in their lives and conversation? How humbling and searching, with the return of Advent, is the question, "Are we letting our light so shine before men, that they may see our good works, and glorify our Father which is in heaven?" And what a stimulus to our humble efforts for the conversion of others is the promise of our God—"They that turn many to righteousness shall shine as the stars forever and ever?" More glorious still is our Saviour's promise of the reward awaiting his people: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Their glory in that hour will be full, because no clouds shall ever intercept the healing of his warmth, and the brightness of his shining, who is the True Light. "There shall be no night there; for the Lord God Almighty, and the Lamb, are the Light of that city."—*Prot. Churchman.*

Prayer.

WHEN GOD REFUSES TO HEARKEN.

"He will not hear those who have not a steadfast belief in his promises." He deserves our confidence, and he requires it.

"Nor will he hear those who come into his presence full of worldly feelings." We must love God supremely, and allow neither our houses, our stores, our ships, our stocks, our money, our goods, to occupy the thoughts that should be given to him.

"He will not hearken to those who ask the things they do not sincerely desire." Some go through a round of petitions without feeling a need of the things they ask, or without any strong desire to obtain them.

"He will not listen to those who ask with perfect selfishness, and without any regard to his glory." Our prayers must be disinterested. We must not implore for things to pamper our appetites, promote our own ease and indulgence, or the worldly prosperity of our families. We must not petition for objects that will not increase our spirituality, Christian activity, and carefulness. We must have a supreme regard for the glory of God in all we ask of him.

"He cannot consistently hear us when we cry to him for things he has revealed he cannot consistently with his glory grant." It is an insult to God to ask him for what he has told us he cannot and ought not to give. Such prayers are an abomination in the sight of a benevolent God.

"He will not regard the prayers of those who supplicate for things without using the means necessary for their attainment." God helps them who help themselves. He confers blessings through human instrumentality. We must do our part, or God will withhold his aid.

"It is inconsistent for God to hear the prayers of those who pray without relying on the blood and righteousness of Christ." All the blessings conferred on us are the purchase of the atoning Saviour. We must plead his righteousness, and the great atonement he has made. "Behold, O God, our shield, and look upon the face of thine anointed."

"God will not hearken to our prayers when we pray without having forgiven our fellow men." "Forgive us our debts as we forgive our debtors." This is the condition on which we ask forgiveness of our sins. If, then, we pray with an unforgiving temper, we virtually ask God to be as unrelenting toward us as we are towards our fellow men, or, in other words, not to forgive us. "First be reconciled to thy brother, and THEN come and offer thy gift."

"He will not hearken to our prayers when we ask without a spirit of true submission." Some pray dictatorially—telling God what he ought to bestow, and what the petitioners ought to have. A truly Christian spirit is willing that God shall give or withhold according to his infinite wisdom. He knows what is best for us.

God will not hearken to those who seldom call upon him, nor to those who, when they pray, ask amiss, nor to those who either break their word in business, or do not govern their families, or live in the indulgence of sinful habits, or love money, or are covetous, or delight in making a show of their wealth, or oppress their fellow men, or do not govern their tempers, or are intemperate in drinking or eating, or disregard the cries of the poor, or do not regard the sick and the prisoner, or are in business of any kind that they know is injurious to society, or indulge in levity, or are not in-

dustrious in their callings, or do not love to pray, or are not Christlike in all they say and do. But those who honor him he will honor. Those who call upon him in spirit and truth, in the name of the great Mediator, he will hear, and shower down upon them the choicest spiritual blessings.

ENCOURAGEMENTS TO PRAY.

"We should be encouraged by God's divine character," and his relation to us as our Parent, our Benefactor, our Preserver, our Almighty Friend. He is the Proprietor of all things.—He loves his children. He has pledged his veracity to sustain and bless them. He delights in doing good. He will never leave nor forsake any who put their trust in him.

We should approach the mercy-seat with humble confidence, "because God has commanded us to pray to him." He will be inquired of by his people. "They returned and inquired early after God." "I will for this be inquired of by Israel."

We have additional encouragement to pray, in the fact that "God has promised to bestow blessings in answer to prayer." The Bible is full of proofs of this, and our heavenly Father bestows blessings on ourselves and others only in answer to prayer. This is his medium of communicating mercies. He will fulfil his promises. If we perform our part they will never fail.

God encourages us to pray from the consideration that he has answered prayers that he has heard. How many blessings have been bestowed upon God's people in answer to their fervent, believing, importunate supplications? Saints in all ages have borne testimony to his faithfulness as a prayer-hearing and prayer-answering God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

We should be attracted to a throne of grace by the fact that God has promised all useful assistance to them who call upon him. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." If we pray in our own strength, if we do not approach God in the new and living way that he has provided, if we do not pray in the name of Christ, we have no right to expect answers to our supplications.

You have now been shown, dear reader, why God, our heavenly Father, refuses to hearken to the prayers of sinners, and false professors, and what encouragement the true disciples of Christ have to call upon his great and holy name. He delights in sincere prayers of his people, while the sacrifices of fools are an abomination to him. The former have abundant motives to pray without ceasing to their covenant God and Saviour, while the latter, if nothing can allure them to the performance of the duty, in a proper name, should take alarm from the fearful consequences of neglecting prayer, or praying with an impenitent or unbelieving heart.

How delightful and profitable will be our prayer-meetings if those who attend them sincerely believe in the duty and efficacy of prayer, present themselves before God in a suitable manner, lay their bodies on God's altar as living sacrifices, and pray with the Spirit and the understanding also. Rich spiritual blessings will inevitably descend upon the worshippers, upon their families, upon their ministers and churches, upon their neighborhoods, and upon the place where they dwell. A revival of religion shall take place, which shall bring churches and ministers into nearer conformity to Christ. O, for a deeper concern for the honor of God, for more of that spirit, which caused rivers of water to run down the eyes of the Psalmist, because men kept not the law of the Lord. Then would prayers be more frequent, ardent, and persevering. Efforts for the sound conversion of men from sin to holiness, for their deliverance from the wrath to come, would flow forth, enlightened, energetic, and efficient. When will the church first seek the kingdom of God and his righteousness?—*Exch.*

WILD THEOLOGY.—A principal reason, perhaps, why there is so much contradictory theology at the present time is, that men who attempt to instruct others are deficient themselves. It is not enough that a man be good, or learned, to qualify him for a Biblical instructor. It is not sufficient that he possess gifts and graces to fit him either for a writer or preacher: he wants more than this to make him a workman who need not be ashamed.

That which is of the first importance, next

to the love of God, is good common sense. The next thing he needs is, a thorough general knowledge of the Scriptures; without this, he can never become a safe instructor. By a general knowledge of the Scriptures, we mean that he possess such clear and comprehensive views of their import, as not to make their various parts appear to contradict each other. The Bible all beautifully harmonizes; and yet there are but few public instructors who are careful to preserve this harmony in expounding it.

This is not only lamentably true of many young men who profess to teach it, but it is almost equally so of many who rank high as Biblical instructors. The reason of this may be found as follows:—Most men, when they commence as public instructors, commit themselves at once to some particular system of interpretation. Thus if the foundation is wrong, their whole course is more or less erroneous. Men who thus commit themselves to a faulty or imperfect system, have but one or two courses to pursue with any degree of credit to themselves. The first and most honest one is, to abandon it altogether, and seek the only right one. The other, and the one which is too generally pursued, is, to patch up their imperfect one, that it may answer present purposes. The consequence is, they are compelled to constant patching through their entire career, and not unfrequently lose their reputation as safe instructors.

This, it strikes us, is one of the principal reasons why there is so much contradictory theology in every branch of the Christian church at the present day, and what is most surprising is, that good men, so far as human judgment can discern, become so infatuated with whatever to them must sometimes appear doubtful, that they are extremely loth to yield their wills to what their better judgment impresses upon them as true.—*Chris. Repos.*

CONSCIENCE.—It has been remarked, that the forebodings of a guilty conscience are rarely, if ever, fully realized in this life. The threatenings of a guilty mind pursue it to the last moment of earthly existence, and still promise a fearful retribution to be realized beyond the grave. "The wicked travaileth with pain all his days. A dreadful sound is in his ears. He knoweth that the day of darkness is ready at hand. Trouble and anguish shall make him afraid."

The life and death of many a renowned sceptic prove that this is no exaggeration of the truth. The dread word, Remorse! indicates the fearful reprisals which conscience is sure to levy upon guilt. The most successful course of crime is not safe from the terrific visitations of this inward monitor. Conscience may sleep during a long course of crime, but she never dies. She shall gnaw again. The hour of calamity, the moment of death, arms her with ten-fold terrors.

If there is not, therefore, a future state of retribution, the last pang of human guilt is a lie—a lie for which the Creator is responsible. We almost tremble at the language we have used, though it be but hypothetical; and we fly to the alternative in which alone the mind can rest, that "God is true," that man lives beyond the grave, and that the soul that perseveres in sin is hastening to a ruin which it must meet at some point in its course of future existence.

Such is the teaching of human nature—such the teaching of the Author of human nature. All the efforts of a perverse ingenuity have never been able to invalidate this testimony, as it is written on the very frame-work of the soul of man. However, unbelief may continue to blunt the sensibilities of the conscience, and for a time to spread a delusive calm over the mind, by the influence of things seen and temporal, yet it can never change the essential nature of the soul. It may pervert its powers, and bear it on to ruin, but it can never entirely tranquilize its instinctive presentiment of the doom that awaits it.—*Bib. Repos.*

POLITENESS.—Be polite at all times, and to all persons. Remember that you will lose nothing by thus doing; you will be more respected, and certainly more beloved, than you will be if you are in the habit of answering in an abrupt or unkind manner. It will render you happier to do this; for if polite yourself, you will generally meet with politeness in return; and if you do not, you will still have the inward consciousness of having yourself acted correctly.—*Well-Spring.*

A GUID PROVERB.—The Scotch have this proverb: "A guid word is as soon said as an

ill one." Will not every child when he hears others use profane, indecent, ill words, or is tempted to use them himself, remember that "a good word is as soon said as an ill one?"



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 19, 1850.

The New Creation.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and the sea was no more. And I saw the holy city, new Jerusalem, descending out of heaven, from God, prepared like a bride adorned for her husband. And I heard a loud voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them, even their God. And God will wipe away every tear from their eyes; and there will be no more death, nor mourning, nor crying out, nor will there be any more pain: for the former things are passed away. And he who sat on the throne said, Behold, I make all things new. And he said, Write: for these words are faithful, and true. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him, who thirsteth, from the fountain of the water of life, freely. He, who overcometh, will inherit these things; and I will be his God, and he will be my son. But the cowardly, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, will have their part in the lake burning with fire and brimstone, which is the second death. And there came to me one of the seven angels, who had the seven bowls full of the seven last plagues, and talked with me, saying, Come, I will shew thee the bride, the wife of the Lamb. And he carried me away in spirit to a vast and high mountain, and shewed me the holy city Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, clear as crystal; having a wall vast and high, and having twelve gates, and at the gates twelve angels, and names written on the gates, which are the names of the twelve tribes of the sons of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and on them, the twelve names of the twelve apostles of the Lamb. And he, who talked with me, had a golden measuring-reed to measure the city, and its gates, and its wall. And the city lieth square, and the length is as much as the breadth: and he measured the city with the measuring-reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of the angel. And the structure of its wall was jasper: and the city was pure gold, like clear glass. And the foundations of the wall of the city were adorned with every kind of precious stone. The first foundation was a jasper; the second, a sapphire; the third, a chalcodony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."—Rev. 21:1, 2.

Does ISAIAH exclaim:—

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—ch. 54:11, 12.

JOHN beheld:—

"That the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcodony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."—Rev. 21:19, 20.

Does ISAIAH affirm:—

"The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—ch. 60:19, 20.

JOHN says:—

"And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."—ch. 22:5.

Does ISAIAH predict:—

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—ch. 60:3, 11.

JOHN affirms:—

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."—Rev. 21:24-26.

Does ISAIAH say:—

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed."—ch. 65:19, 20.

JOHN is told:—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

The period, then, in which the glowing predictions of a beatific state are to be fulfilled, will be subsequent to the waxing old of the present condition of things, and their removal.

a literal city is symbolized, is evident from the minuteness with which its foundations are described.

The new heaven and new earth here symbolized must be that referred to by PETER, which is to exist after the burning of the earth, when he says (2 Pet. 3:13), "But we, according to his promise, look for new heavens and a new earth, in which righteousness dwelleth." It is the earth in its renovated form. As truly, then, as PETER asserts that the earth is to be burned, so certainly are we to look to the new creation for the fulfilment of the glowing predictions of the ancient prophets concerning the beatific state,—in the language of Prof. BUSH:

"When the desert shall bud and blossom as the rose—when the valleys shall be exalted, and the mountains and hills made low—when the crooked shall be made straight, and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the Gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the brier, the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing, and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain."

The similarity of the language used by JOHN and the older prophets, also demonstrates that both are describing the same period and locality.

Does ISAIAH say:—

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy."—ch. 65:17, 18.

JOHN replies:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:1, 2.

Does ISAIAH exclaim:—

"O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—ch. 54:11, 12.

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JOHN is told:—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

The period, then, in which the glowing predictions of a beatific state are to be fulfilled, will be subsequent to the waxing old of the present condition of things, and their removal.

This is to be the portion of those who shall have overcome—not of those in a state of probation. It is to be given them at a time when all the unjust have been banished to the lake of fire and brimstone—the second death. It is to be an immortal state: there will be no death there. It will be an eternal state: they will reign forever and ever. It will be a heavenly state: the tabernacle of God will be with men, and he will dwell with them; and there the redeemed will ever bask in the sunshine of his approving smile. May the grace of God conduct us safely within the portals of that blest abode.

The Seven Heads of the Beast.

MR. EDITOR:—While "the beast" is being discussed, will you permit me to contribute my mite to the common cause? I wish to call attention to your remarks on the seven heads of the beast.—Rev. 17th chapter. You say, "We are indebted to Mr. Lord's 'Exposition of the Apocalypse' for some thoughts on this chapter, which make plain and clear what has been left by former expositors inexplicable—viz., that portion of this chapter which refers to the heads and mountains. It is said, 'The seven heads are seven mountains, where the woman sitteth;' from which it has been argued, that the mountains, being an explanation of symbols, were not symbols, but literal hills,—the hills on which Rome is built. To this exposition, however, there has always been the following difficulty: the mountains being the same as the heads, what is true of the mountains must be true of the heads. But five of the heads had fallen; had five of the mountains of Rome fallen? One of the heads, in a former vision, was wounded to death: was one of the hills of Rome thus wounded? One of the heads had not appeared when John wrote: did a new hill subsequently come up in Rome, and continue for a short time? These difficulties weigh against such an interpretation."—Herald, Dec. 22d.

Does not the difficulty arise in confounding things which differ? Are there not two distinct meanings to the symbols? 1. "The seven heads are seven mountains, on which the woman sitteth." That is one interpretation. 2. "And [or also] they are seven kings."* This is the second interpretation. Is not this rendering of the last clause the most easy and literal of which it is susceptible? If so, we clearly have a double meaning to the symbols. You say, "What is true of the heads must be true of the mountains," &c. This is not fairly stated. It is not the heads (the symbols) of which it is affirmed, "Five are fallen;" but of the "kings," after the heads were literalized. It is not affirmed of the mountains that five are fallen, but of the second interpretation, the "kings." The mountains being seven literal hills, on which the woman sitteth, admitted no other explanation than they have received in saying, the woman who sits on them is a city, "that great city which reigneth over the kings of the earth."

There being a double meaning to the symbols, it is not needful that what is affirmed of one subject should be of both. Take an illustration.

"Joshua V. Himes."—What does that symbolize? "He is publisher of seven publications. Also he is the father of seven children; two are deceased, five are living." Does not this give a double import to the symbol? But who would ever dream that because two of his children were deceased, that therefore two of his publications were deceased? What, therefore, is true of him in one relation, is not necessarily true of him in the other. So five of the kings had fallen: but five of the mountains had not. One of the kings had not come, but all the hills had arisen. Again, you say:—

"As that symbolized by the body must bear a relation to that symbolized by the heads, analogous to that sustained by corresponding symbols, it follows that if the heads symbolize the mountains of Rome, the body must symbolize the rest of its territory.—But the territory is not bloody or blasphemous: it is the government which exists on that territory which performs the acts symbolized; and consequently the heads of the beast must be the successive heads, or forms of that government."

1. We can have no true and adequate conception of a beast, or government, without territory. The full idea, therefore, of a beast, used as a symbol, embraces both the territory and government. You will find this idea embraced throughout all the four monarchies, and carried into the everlasting kingdom of God.

2. It does not follow that because the blasphemy attaches itself to the beast, embracing a government and territory, that therefore what is affirmed of the whole must be equally true of abstract parts. If I remember correctly, you have repudiated the principle. When your opponents have affirmed that God said to man, "In the day thou eatest thereof thou shalt surely die," you reply, that it can only be affirmed of the body which dies, and not of the soul, or spirit, which man cannot kill, or which returns to God, and lives, according to God, in the Spirit.

Again, inanimate objects are frequently personified in Scripture, and the guilt of the government charged on them. Thus our Saviour (Matt. 23). "O Jerusalem," &c. And in the very chapter before us, the woman is said to be a city "drunken with the blood of the saints," &c.

I have never yet been able to see any difficulty in admitting the full force of the most simple construction which can be given to the explanation of the symbols of the vision. It is then the most free from difficulty that any hypothesis can render it. There are several other points in your exposition which I think equally objectionable, but on which I have not

* I do not object particularly to Lord's translation, but have serious objections to your comments on it.

now time to dwell. I am glad, however, to witness the spirit of investigation manifested by the various writers in reference to the import of this dreadful beast and his contemporaries; because I am well persuaded that he is a monster with which the world is to be more acquainted in the future than they have ever been in the past. J. LITCH.

Jan. 2d, 1850.

REMARKS.

The correctness of this depends on the question whether the correct rendering of the original requires us to understand the one symbol as illustrative of two subjects; or that two sets of symbols, in two visions, illustrate the same subjects. The former would be a novelty in symbolic illustrations; and without some more imperative reason than we have seen for it, we cannot understand its propriety. To admit it, would be to admit a two-fold meaning to symbols; and if a two-fold, why not a twenty-fold? This is an insuperable objection to that view. The latter view is free from this objection. The commencement of the 17th chapter demonstrates an unrecorded vision previously seen, the consummation of which was then to be exhibited, and the symbols of which are explained in this. The explanation obliges us to understand that the woman had been seen sitting on seven mountains, and on many waters. If thus seen in vision they must be symbols, and would need an explanation. That, we conceive, is given by the declaration that they are the same as the seven heads of the beast in the succeeding vision, and denote seven kings.

It is true that a kingdom requires territory: but if the beast symbolizes the people and government, would not the ground on which the beast is seen standing be a sufficient symbol of the territory to be occupied by the kingdom thus symbolized?

In reference to the death threatened ADAM we claim that he died, soul, body, and spirit; but deny that the death of the spirit required its unconsciousness, any more than those are necessarily unconscious whom the Scriptures declare to be dead in trespasses and sins.

It is true that inanimate objects are personified in the Scriptures; but not in the text you refer to, when the SAVIOUR says (Matt. 23:37): "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them," &c. This, instead of being a personification, is a metaphor, where the people of a city are called by the name of their city. This is a custom at the present time. A personification is where intelligence is ascribed to inanimate objects, as, "Hear, O ye heavens, and hear, O earth, for it is Jehovah that speaketh." This description of figure is called the "PROSOPOPEIA."

Now each kind of figure is governed in its use by laws of language peculiar to itself. The fact that inanimate objects are personified, does not make it true that they are ever symbolized by animate objects. Living bodies always symbolize living bodies. Can an exception be shown? Then the appendages of living bodies must symbolize analogous parts of the things symbolized. If a beast symbolizes a kingdom, the head of the beast must symbolize the head of the kingdom, or its government. We think that great mistakes have been made by not discriminating between symbols and metaphors, and other figures.

The Public Labors of Wm. Miller.

MR. MILLER commenced his public labors in the year 1832. But we find no account of them among his papers, as he kept no journal till 1834. This year he commenced a journal of the places he visited, and the number of lectures he delivered, and the texts and subjects on which he spoke. The book was kept in the following manner:—

TEXT BOOK—BEGINNING OCT. 1, 1834.

PLACE.	TIME.	BOOK.	CHAP.	VS.
Forks, N. Y.	Oct. 1, 1834.	1	15	13
Rossville, N. Y.	Oct. 5, 1834.	1	1	23

And is continued in this form noting down the following places:—Beekmantown, Plattsburgh, Westport, Pawlet, Orwell, Vt., Cornwall, Hampton, N.Y., Shoreham, Vt., Addison, Vt., Whiting, Bridport, Vt., Granville, Middletown, Fort Ann, N.Y., White Hall, N.Y., West Haven, N.Y., Middlebury, Vt., Bolton, C. E., Hatley, do., Derby, Vt., Georgeville, Outlet, C. E., Stanstead Plain, C. E., Troy, Vt., Lowell, Vt., Eden, Vt., Cambridge, Vt., Jericho, Vt., South Bay, Dresden, Stillwater, Bristol, Middletown, N.Y., Poulney, Vt., New Haven, Vt., Weybridge, Vt., Monkton, Charlotte, Lansingburgh, N. Y., Lawrence, Stockholm, Parrishville, Massena, N.Y., Fort Covington, N. Y., Chataugay, N. Y., Shafsbury, Renest, Welles, Shrewsbury, Andover, Weston, Mount Holly, Vt., Danby, Poulney, Vt., North Springfield, Vt., Ludlow, Vt., Fairhaven, Vt., Moriah, Plymouth, Panton, Vt., Benson, Vt., West Troy, N. Y., East Troy, N. Y., Albany, N. Y., Rome, N. Y., Portage, Delta, Braintree, Vt., Ran-

Dolph, Vt., White Creek, Pittsfield, Brookfield, Castleton, Vt., Montpelier, Vt., East Village, Vt., Stockbridge, Rochester, Woodstock, Vt., Pomfret, Vt., Bethel, Vt., Williston, Vt., Waterbury, Vt., Randolph, Mass., (this is his first visit to Massachusetts; all the places named above, up to the last, are in New York or Vermont.) Stoughton, Ms., Braintree, Ms., East Randolph, Ms., Lowell, Ms., Groton, Ms., Lynn, Ms. This closes the first book; but it should be stated, that he visited most of the above places a *second time*, and some of them *repeatedly*.

In the close of the book he says: "Thus ends my tour into Massachusetts." The number of lectures he had given in the above places, he thus states:—"Making 800 lectures, from Oct. 1, 1834, to June 9, 1839,—4 years, 6 months, 9 days."

SECOND BOOK.

This commences June 16, 1839.—Westford, Vt., Cambridge, Vt., Colchester, Vt., Royal Oak, Vt., Pontiac, Vt., Hampton, N.Y., Rutland, Vt., Groton, Lowell, Mass., Haverhill, Mass., Exeter, N. H. (At this place I was introduced to Mr. MILLER for the first time, Nov. 12th, 1839, and heard him lecture on Dan. 8:13, 14. In hearing this lecture I received my first intelligent impressions in reference to the speedy and personal coming of CHRIST. I then invited him to Boston.) Stoughton, Mass., Canton, Mass., Boston, Mass.

This was his first visit to Boston. He gave his lectures in Chardon-street chapel, in which I officiated as minister. Here I was favored with a full course of Father MILLER's lectures on the second coming of our Divine LORD and SAVIOUR. I took him to my home during the course of his lectures, about ten days, and laid before him all my difficulties. He removed them one after another in his public and private instructions, till I was shut up to the faith;—*First*, of the *personal* coming of CHRIST in the end of the gospel age. *Secondly*, that we were living near the consummation. But I was not sufficiently acquainted with history and chronology then to adopt his views of the *definite time*. When he had closed his lectures, I found myself in a new position. I could not believe or preach as I had done. Light on this subject was blazing on my conscience day and night. A long conversation with Mr. MILLER then took place, on our duties and responsibilities, which will be given at another time. I may here, however, just refer to it. I said to Bro. MILLER, "Do you really believe this doctrine?" He replied, "Certainly I do, or I would not preach it." "What are you doing to spread or diffuse it through the world?" "I have done, and am still doing, all I can." "Well, the whole thing is kept in a corner yet. There is but little knowledge on the subject after all you have done. If CHRIST is to come in a few years, as you believe, no time should be lost in giving the church and world warning in thunder tones, to arouse them to prepare." "I know it, I know it, Bro. HIMES," said he, "but what can an old farmer do? I was never used to public speaking, I stand quite alone, and though I have labored much, and seen many converted to God and the truth, yet *no one* as yet seems to enter into the *object* and *spirit* of my mission, so as to render me much aid. They like to have me preach, and build up their churches, and there it ends, with most of the ministers, as yet. I have been looking for help—I want help."

It was at this time that I laid myself, family, society, reputation, all, upon the altar of God, to help him to the extent of my power, to the end. I then inquired of him what parts of the country he had visited, and whether he had visited any of our principal cities? He informed me of his labors as given in the above account from his text-books. But why, I said, have you not been into the large cities? He replied that his rule was, to visit those places where invited, and that he had not been invited into any of the large cities. Well, said I, will you go with me where doors are opened? "Yes, I am ready to go any where, and labor to the extent of my ability to the end." I then told him he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to "help" Father MILLER. But I will not pursue the subject further at this time. I resume the account, from his text-book, of places visited after this date.

Stoughton, Mass., Canton, Mass., Boston—second time; Littleton, Mass., Boston—third time; Cambridgeport, Mass., Haverhill, Mass., Portsmouth, N. H., Deerfield, N. H., Boston—fourth time; Cambridge, Mass., Watertown, Mass., Portland, Me., Hampton, N. Y., Benson, Vt., New York city, Hatley, Bolton, Georgeville, C. E., Dresden, South Bay, Colchester, Vt., Burlington, Vt., Fort Ann, N.

Y., Ballston, N. Y., Boston—fifth time; South Boston, Andover, Mass., Boston—sixth time (and at Marlboro' Chapel); Fairhaven, Mass., (Bro. HALE was brought into the faith at this time,) New Bedford, Mass., Providence, R. I., Lowell, Mass., Addison, Vt., Hartford, Vt., Ballston, N. Y., Galway, N. Y., Claremont, N. H., Nashua, N. H., Boston (at Boylston Hall)—seventh time; Dover, N. H., Fanday's Bush, N. Y., Jamesville, N. Y., Sandy Hill, N. Y., Benson, Vt., Nashua, N. H., Medford, Mass., Worcester, Mass., Hartford, Ct., (Bro. BLISS was brought into the faith at this meeting,) Hampton, N. Y., New York city—second time; Newark, N. J., Saratoga, N. Y., Newburyport, Mass., Portland, Me.—second time; Palmer, Mass., East Kingston, N. H., (camp-meeting, June 29th, 1842,) Northampton, Mass., Chicopee Falls, Castine, Me., Granville, N. Y., Whitehall, N. Y., Utica, N. Y., Bennington, Vt., Philadelphia, Pa., Trenton, N. J., Lansingburgh, N. Y., Half-Moon, N. Y., Ballstown Centre, N. Y., Ballston Spa, Rock City, North Springfield, Vt., Claremont, N. H., Springfield, N. H., Wilmot, Andover, Franklin, Guilford, Gilmanton, Concord, N. H., Rochester, N. Y., Lockport, N. Y., Buffalo, N. Y., Lewiston, N. Y., Perfield, N. Y., New York city, Philadelphia, Pa., Washington, D. C., Baltimore, Md.; after which he re-visited Philadelphia, Pa., Newark, New York, Williamsburgh, Brooklyn, when he returned home to Low Hampton, bringing us down to June 23d, 1844. Here the second book closes with these words: "Now, I have given, since 1832, *two thousand two hundred lectures*." From this date, he seems to have kept no text-book. But after this he travelled with me, and lectured in New York, Philadelphia, Harrisburgh, Pa., Cincinnati, O., McConnellsville, O., Cleveland, O., Akron, O., &c. &c.

We will now state the objects we have in view in giving the above sketch of Mr. MILLER's public efforts. 1st. We propose to prepare an account of his life and public labors; and supposing that there might be friends in all the above places who could give us important information on the character and results of his lectures, we present them. We shall esteem it a special favor for any and all the friends to give us such facts, and anything, in a word, that would be useful and entertaining to Mr. MILLER's many friends. 2d. We are anxious to obtain any of his letters, or copies thereof, which may be in the possession of his numerous friends, that would be of interest to publish. Will our friends be so kind as to attend to this matter immediately? *No time is to be lost.* J. V. HIMES.

Boston, June 16th, 1850.

Light Wanted.

DEAR BRO:—I was highly gratified with your exposition of two passages of Scripture, which have been to me somewhat conflicting, and not only to me, but to many others, viz.: In the parable of the wheat and tares (Matt. 13th), the tares, or wicked, are represented as being gathered before the wheat; while in Rev. 14th chapter, the wheat, or the righteous, are gathered first. Yet, in the "Herald" of Dec. 15th, in an article headed "The Harvest of the Earth," where those passages were harmonized, other passages are so explained as to leave an apparent conflict on my mind. To remove this difficulty, I wish you to answer the following:

1. Are not the reapers the angels?
2. Does not the Son of man send forth the reapers in the time of harvest?
3. Does not your exposition make the angel send forth the Son, to reap "the harvest of the earth?" Please harmonize another apparent discrepancy, found in the next article, entitled, "The Resurrection the Christian's Hope." Among other texts you quote there, that are to be then and after fulfilled, you have quoted texts found in the second chapter of Isaiah and fourth of Micah, viz., "When nations shall go up to the mountain of the Lord," &c. Will you answer the following, so as to harmonize the above with Dan. 2:35 and 7:27, to be fulfilled at the same time:—
4. Will not "the mountain of the Lord" at that time "fill the whole earth," and the saints possess the kingdom under the whole heaven? If so,
5. Where will be the location, and what the character of those who are invited to go up to the mountain of the Lord?

REMARKS.

To your first two questions we say, Yes. To your third, No. In the symbolic representation, the angel who says to the one on the cloud, "Thrust in thy sickle and reap," does not speak in a tone of *command*, but of *entreaty*. This angel may symbolize the people who have learned that the *time* for the reaping of the earth is about expired, and who cease not to pray that the LORD will cause the wheels of time to fly swift around, and bring the welcome day. In accordance with this petition, the one like the Son of man thrusts in his sickle and reaps the earth. But as he has told us in other places how it is to be done,

we know that he does it by intermediate agents, even by the instrumentality of the angels, whom he shall send forth for its accomplishment.

Your last two questions show that you confound the symbolic mountain of Dan. 2:35 with the mountain of Isa. 2:1. The former is a symbol—something seen in prophetic vision, and is to be understood in accordance with laws that govern symbols. It is expressly defined to be the kingdom which will be established by the God of heaven, and will fill the whole earth. The mountain spoken of in Isa. 2:1 is not a symbol—is not seen in vision—and therefore does not synchronize with the other. The mountain of the LORD's house is that unto which the people flow. The mountain that fills the whole earth is the kingdom, the people of which flow unto the mountain of the LORD's house. The mountain of the LORD's house in the new creation must sustain a relation to the capital of the restored kingdom, analogous to that sustained by Mount Zion to Jerusalem. It will be the site of the New Jerusalem, and will tower above all surrounding elevations, the most conspicuous object of the new earth. The first step in interpreting prophecy is to learn the alphabet, grammar, and dictionary of the language of prophecy. This done, and the language of prophecy is as easily interpreted as the language of any abstruse science.

The Second Advent.

"If indeed the kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak, and let us reverently listen to their enunciations."—*Advent Herald*.

"Now, with all due deference to our Christian neighbor, and from some acquaintance with the Scriptures, we are unable to see how these things are so. How can a man, in his senses, see in the Immanuel announced by Isaiah, the Messiah whose name is Jesus? How discover, in an obscure and crucified Jew, a leader who shall govern Israel? How see a royal deliverer and restorer of the Jews in one, who, far from delivering his nation, came only to destroy their laws; and after whose coming, their land was desolated by the Romans? A man must be sharp-sighted, indeed, to find the Messiah in their predictions. Jesus himself does not seem to have been more clear or happy, in his own prophecies. In the Gospel of Luke, chapter 21st, he speaks of the last judgment; he mentions angels, who, at the sound of the trumpet, assemble mankind together before him. He adds: 'Verily I say unto you, this generation shall not pass away, until all these things are accomplished.' The world, however, still stands, and Christians have been expecting the last judgment for eighteen hundred years! Is it not about time to conclude that it is not coming?"

"The 'Advent Herald,' from which we have taken the text for these remarks, is entering upon its fifth volume [11th year]. It is edited with ability, a very good spirit, and we wish we could add, is devoted to a useful object; but we can see no benefit whatever to mankind in the delusion, as it seems to us, which it so perseveringly maintains. The same effort in the cause of Reason would do much for humanity."—*Boston Investigator*.

We have no expectation of convincing the *Investigator* that "these things are so,"—not because "our neighbor" is not in his "senses," nor because he is not honest, nor because he is not "sharp-sighted," nor because he lacks candor and ability. A man may have all these, and yet those who have once arrived at a settled conviction for or against any position, either in religion or politics, adhere to it with a tenacious grasp. Arguments which would fully settle one to whom any particular question should be new, have very little influence with those who have prejudged the question.

Our neighbor claims some acquaintance with the Scriptures. We doubt not he feels sufficiently familiar to pronounce respecting their teachings. And yet he cannot see how the IMMANUEL of ISAIAH can be the Messiah of the New Testament! Had he informed us in what particulars the predictions lacked a fulfilment, we would endeavor to come directly to those points. As it is, we are at a loss to know where the incongruity consists, unless our neighbor has confounded the predictions which speak of his second coming, with those which only presented his first. ISAIAH predicts both the humiliation and exaltation of CHRIST. For our sakes he was to become poor, that through his poverty we become rich. All those prophecies which speak of his humility, we conceive have been fulfilled to the letter. Born of a virgin, called a Nazarene, despised and rejected of men, a man of sorrows and acquainted with grief, and suffering the death of a malefactor, with the other agreements with the predictions, he has, in our opinion, left no prophecy respecting his humiliation—of his carrying our griefs, and bearing our sorrows—

unfulfilled. Those which point to his future coming, we admit are in the future. And those are the promises which speak of his judging among the nations, of his redeeming Zion and Jerusalem. Because these are unfulfilled, we may not argue that CHRIST's first advent did not fulfil all that was predicted of that advent. It is the exact fulfilment of the first class of these prophecies, which enables us to put confidence in an equally exact fulfilment of the second.

Respecting the prophecy of CHRIST concerning the judgment, we suspect our neighbor is mistaken in his supposition, that it was to be in that generation. The SAVIOUR not only predicted the judgment and his second coming, but he also presented events which did take place before that generation passed away—viz., the destruction of Jerusalem. Prof. BUSH, who denies the advent in the future, and therefore can have no motive for giving a translation which permits its being in the future, renders the original which is translated *fulfilled* by the words "begin to come to pass." Mr. CUNNINGHAM, and many other scholars, fully sanction that rendering. The destruction of Jerusalem being a part of this series of events, they did begin to come to pass before that generation passed away. The SAVIOUR, however, having spoken of events to occur all along down to the signs which should precede his advent, the use of language would require the "this generation" spoken of to be the generation of which he was last speaking, viz., of those who should witness these signs. Consequently, the fulfilment of all he predicted not transpiring in that generation, no argument can be drawn from it that the prophecy has failed. On the other hand, the series of successive events which were to commence in that generation, have been so minutely fulfilled in the history of Jerusalem's destruction, and by succeeding events, down to the predicted signs which were to precede CHRIST's advent, that we argue that that advent will surely follow in its appropriate time. We cannot conceive how a series of predicted events can be all fulfilled except its closing scene, and that lack its fulfilment.

TO CORRESPONDENTS.—S. M.—We understand our LORD comes during the events of the sixth seal. What follows the 14th verse of Rev. 6th, is the battle which follows his coming, and synchronizes with Rev. 19:11–21.

J. W. C.—We hold to no such position as that respecting the holding of office—have not yet advanced our views on that question. We have no peculiar views on that portion of Scripture.

I. H. N.—Those who write on any question show their familiarity with it. He who writes a treatise on Algebra, Geometry, or any science, discovers whether he is master of it, or only a novice in it. If the 7th of ARISTARCHES is astronomically fixed in B.C. 457, it does not prove that the decree was given in that year; but it does prove that the 20th year of that reign would not commence seven years after the seventh, but thirteen. USHER's Chronology gives you no assistance. The word rendered high priest is in no place rendered Prince. Prince, in Dan. 9:25, is from the Hebrew,—not from the Greek,—and is nowhere rendered Priest. When you examine the elements of chronology, you will understand the bearing of our previous note, and thank us for our kindness in pointing out your mistakes.

BRO. SMITH—Be assured that Bro. WEETHEE's pen has not been *dropped*. It is in active use, and will appear in the next volume of the *Herald*.

A HINT.—A friend, who has been liberal to the poor, and who denies herself useless ornaments and needless expenses, in a letter remarks:—

"I am fully satisfied that some, and perhaps many, who read the 'Herald' at the expense of others, would have money to pay their just debts if they wore less ornaments and useless appendages. I have often wished I could see something in your paper on the subject of dress."

We have no doubt that a right view of this subject would lead to much economy. The hearts of all who look for the speedy return of the SAVIOUR, it seems to us, will not be much set on the outward person, but on the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price."

A QUESTION.—"Would it be right for a person to receive a paper on the ground of his inability to pay, when, in fact, he held a landed property of two thousand dollars, although he might find it hard to provide for his family, and keep out of debt?"

We have to leave this to the consciences of those who receive the paper. We have several names on our list, who request to receive gratuitously, from inability to pay, and who, we are informed, take and pay for other papers.

Correspondence.

"THAT MAN OF SIN."

BY O. R. FASSETT.
(Concluded.)

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."—2 Thess. 2:8.

II. When he was revealed.

1. His origin and commencement was in the apostles' days. "For the mystery of iniquity doth already work."—v. 7. "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many antichrists: whereby ye know that it is the last time."—1 John 2:18. When we read the letters of the apostles to the different churches, we discover the man of sin in its incipient stages. 1. There was idolatry; hence says the apostle, "Dearly beloved, flee from idolatry."—1 Cor. 10:14. "Little children, keep yourselves from idols."—1 John 5:21. 2. There was a voluntary humility and a worship of angels, which has formed so great a part of the worship of the Roman church. Says the apostle, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, for which all the body by joints, . . . increaseth with the increase of God."—Col. 2:18, 19. Here is evidence of this statement of the apostle, that "the mystery of iniquity doth already work." There are some that tell us that it is yet to be revealed. But it would be extraordinary if eighteen hundred years should pass away, and it should not yet be revealed, if it began to be developed thus early in the church! Papists have pointed us to Luther as the man of sin; but did he begin to be revealed in the days of the apostles? A Baptist clergyman in the State of Massachusetts, stated publicly, that the present body of Adventists were the man of sin. But did we exist in the days of the apostles! and have we any of the marks of Antichrist?

2. It is to be more fully revealed on an apostasy of the church. There is to "come a falling away first."—v. 3. The Roman church at one time was a most pure, faithful, and devoted church; so that when Paul wrote his epistle to them, he could say of them, "Your faith is spoken of throughout the whole world."—Rom. 1:8. But a gradual decline took place in their piety and faith, until in the days of Constantine it was taken under the fostering care of the throne. And from his day the corruption of the Christian church proceeded with fearful and rapid strides, till it ended in that spiritual tyranny manifested in the Papal hierarchy! Constantine re-modelled the Christian church so as to make it conform to the government of the State, and elevated to stations of honor or respectability those that professed faith in Christ. The lofty title of Patriarch was immediately assumed by the bishops of Rome, Alexandria, Antioch, Jerusalem, and Constantinople; and as they appeared abroad in great splendor, in costly coaches, and imitated princes in their livings, it led Proterostatus, who was a heathen, to say, "Make me bishop of Rome, and I'll be a Christian too!" To show the change from primitive times, Jerome of Prague drew a sketch in his day, of Christ sitting upon an ass in humble garb, followed by his disciples with naked feet. And in contrast drew another in which was represented the Pope and the cardinals, in state, on beautiful horses, and followed by a vast multitude with all kinds of musical instruments. Such was the "falling away" which was to open the way for the more full development of the man of sin. The church was to become corrupted and wedded to the world, and this was fully effected in the days of Constantine and his successors.

3. A hindrance is to be removed.

"And now ye know what withholdeth that he might be revealed in his time. Only he who now hindereth will hinder, until he be taken out of the way."—v. 6, 7. There can be no question as to what this hindering object is. It is the heathen Roman empire. 1. The cautiousness of the apostle in referring to it, is satisfactory evidence that he referred to the powers that be. He had referred and explained this to them when he was alone with them, but did not see fit to place it in his letter, for it might incite persecution from the Roman emperors. "Remember ye not that when I was yet with you, I told you these things, and now ye know what withholdeth," &c.—vs. 5, 6. 2. A paragraph in Tertullian's remarkable apology to Trajan shows what this let or hindrance was: "Christians are under a practical necessity of praying for the continuance of the Roman empire; because we know that dreadful power which hangs over the world, is restrained by the continuance of the time appointed for the empire."—3. When Rome passed away, and the emperors of Rome ceased, the Bishop of Rome was elevated.—"The dragon gave him his power, and his seat, and great authority."—Rev. 13:2.

4. We might cite to the faith of the church from the earliest times, as proof on this point. Justin Martyr, Irenaeus, and Tertullian, all lived and wrote in the second century. They contended that Daniel, Paul, and John, referred to one and the same power, and that on the division of Rome into ten kingdoms "Antichrist," "the man of sin," would be revealed. Cyril of Jerusalem, says, "The predicted Antichrist will come when the times of the Roman empire shall be fulfilled. Ten kings of the Romans shall arise and reign together in different parts. Among them the eleventh is Antichrist, who by magical and wicked artifices shall seize the Roman power." How true an interpretation of prophecy! We cannot do better, since the prediction has been fulfilled.

Jerome, who witnessed the breaking up of the old Roman empire, says, "He who hindereth is taken out of the way." And no sooner do we have the dawn of the Reformation, than the true nature of the man of sin, and the time of his revelation, were understood; and even as early as 1120 a treatise is published, in which it was stated that Antichrist had long since come, and was even now advanced in years. And the church from that day to the present have ever regarded that the bishops of Rome, who have succeeded the Cæsars, as Antichrist. The Waldenses and Albigenses propagated this sentiment. Wickliff, "the morning star of the Reformation," as he is called, did the same. So did Luther and his coadjutors, and so on to the present time. And the Romish church has felt, at times, this application of the prophetic word as too true. The Pope in the last Lateran Council, gave strait command that no one should presume to speak of the coming of Antichrist. And the king of France, by his advice, also interdicted that any one should call the Pope Antichrist.

III. The character of his end.

"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." In these two clauses we have presented to us the final end of the son of perdition. He is in the first place to be placed in a consumptive or decaying state, by the spirit of the Lord's mouth, and in the second place destroyed with the brightness of his coming.

1. He is to be "consumed with the spirit of his mouth." That is, not the Spirit, but the "spirit of his mouth." "The words that I speak unto you, they are spirit, and they are life."—John 6:63. "The testimony of Jesus is the spirit of prophecy."—Rev. 19:10. "Holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:21. The apostles spake "as the Spirit gave them utterance."—Acts 2:4. "And my speech and my preaching," says the apostle, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and power."—1 Cor. 2:4. "The sword of the Spirit, is the word of God."—Eph. 6:17. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

These passages are sufficient to explain the meaning of the apostle in the first clause of the text. The "man of sin," "the son of perdition," is to be consumed by the free publication of the word of God. And has not this already taken place?

D'Aubigne says, "For ages a reformation in the church had been loudly called for, and all the powers of this world attempted it. But God alone could bring it to pass. We see, however, assailants, one after another, fail and break to pieces at the feet of the colossus they undertook to cast down. First, temporal princes resisted Rome, and attempted to deliver the nations from her tyranny; but the castle of Cuossia gave proof of the weakness of the Imperial power against the usurped dominion of the church. Behold the power of the high and mighty of the earth, of kings and emperors, against Rome! . . . To them succeeded adversaries perhaps more formidable—men of genius and learning. Learning awoke in Italy, and its awaking was with an energetic protest against the Papacy. Dante, the father of Italian poetry, boldly placed in his hell the most powerful of the Popes; he introduced St. Peter in heaven pronouncing stern and crushing censures on his unworthy successors. . . . Laurentius Valla, one of the most learned men of Italy, attacked, with spirit, the pretensions of the Popes, and their asserted inheritance from Constantine. A legion of poets, learned men, and philosophers, followed in their track; the torch of learning was everywhere kindled. But behold the power of letters and philosophy against Rome! These came humbly kissing the feet of a power that in their boasted infamy they had attempted to dethrone.

"At last an agency which promised more ability to reform the church came forward. This was the church itself. At the call for reformation, reiterated on all sides, and which had been heard for ages past, that most imposing of conclaves, the Council of Constance, assembled," but the sequel showed that "a power must be exerted far different from anything that could be put in motion by emperors, or kings, or doctors of divinity, or all the learning of the age and of the church," to accomplish a reform. But at last "Christianity" came forward, "and displayed in the sixteenth century the same regenerative power which it had exercised in the first. After the lapse of fifteen hundred years, the same truths produced the same effects. In the days of the Reformation, as in the days of Peter and Paul, the gospel, with invincible energy, overcame mighty obstacles. The efficacy of its sovereign power was displayed from north to south, amidst nations differing most widely in manners, in character, and in civilization. The gospel torch, rekindled by the reformers, did in truth enlighten many nations, who rejoiced in its beams."—Hist. Reform., p. 28.

Thus does this faithful historian inform us by what process Rome has lost its former strength and power. The Reformers took the word of God, which till then had been lying unknown and unread on the shelves of a dark room, and with it showed the corruptions of Papacy. The prophecies descriptive of her character and her fate, and the purity and simplicity of the Christian religion in contrast with the errors and pretensions of the Papal hierarchy. Kings, and emperors, and nations, caught the flame, and threw off at once the shackles of despotism that had so long fettered them. "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16. "They shall

take away his dominion, to consume and to destroy it to the end."—Dan. 7:26.

Thus we have this work accomplished according to the word of God, and by the word of the Lord; it being the efficient means of enlightening the nations, and inducing them to protest against her corruptions and usurpations; and this is the cause of all the present embarrassments of the Popedom. It is to be consumed and destroyed to the end—a gradual process, till the work is completed in its final consummation.

2. "And destroyed by the brightness of his coming."—Two opinions generally prevail as to the nature of this event.—1. That the day of Christ (v. 2), and the coming of Christ (v. 8), are the universal triumph of the gospel. 2. That they are his personal advent and revelation at the day of judgment. The latter view only is sustained by the Scriptures. (1.) There is no spiritual coming, or revelation, predicted, or foretold, in the Bible. (2.) It must be the same coming to which the apostle had already referred, and upon which he wished to give them more full information as regards the time of its occurrence, and that is Christ's personal advent. In his first letter, this coming is mentioned in each chapter: "Ye have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. 1:9, 10. No other person, agent, or event, were they called to look for from heaven, than the one here mentioned. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—2:19. The coming of our Lord Jesus Christ is not the coming of his Spirit, nor the preaching of the gospel. "And the Lord make you to increase and abound in love one toward another, . . . to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—3:12, 13. Is not this the coming Enoch prophesied of?—(Jude 14, 15).

"The Lord himself shall descend from heaven," &c.—1:15-18. This text must baffle all interpreters that would make Christ's coming the mere diffusion of the Spirit, or the preaching and triumph of the gospel. The Spirit is not the "Lord Jesus," nor "God's Son," &c.

"For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night."—5:2. Of this fact the Saviour himself had apprised the disciples. (See Matt. 24:42-44.)

These are the places in which this event is spoken of in his first Epistle to the Thessalonian church. He mentions the same event in the beginning of his second Epistle. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; &c.—2 Thess. 1:7-10. The apostle then adds: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first. . . . And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2:1-8. Hence we contend, and earnestly, too, that this coming is the same as that mentioned in the first Epistle, and the first chapter of the second;—that the coming is that of the "Lord himself," that the brightness of that coming is when he shall come in his glory—"revealed from heaven with his mighty angels in flaming fire." That the destruction of the man of sin is, that he go into perdition as the "son of perdition." That he is to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—1:9. That as his "working" is "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," God has "sent them strong delusions, that they should believe a lie: that they all may be damned who believe not the truth, but had pleasure in unrighteousness." Vs. 9-12.

We can see in all these scriptures no prospect or promise of a conversion of the "man of sin"—"that son of perdition."

In conclusion, let me say, dear reader, that "Antichrist," or "that man of sin," has been fully revealed: you can but see this fact while the history of the past eighteen centuries lie before you. We are now near its final end, when it must be "given to the burning flame,"—when it must sink into the abyss of wo, as a great millstone when cast into the sea, to be found no more at all. And the voices of saints and angels shall be heard, saying, "Alleluia! for true and righteous are thy judgments; for he hath judged the great harlot which did corrupt the earth, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke arose up forever and ever." This awful, solemn, and momentous crisis is near. How is it with your soul? Are you prepared to meet it? Are you washed in Jesus' blood, your sins forgiven, and your name written in the Book of Life? Let me beseech you to be reconciled to God, (if the work of regeneration is not already begun in your heart,) lest your portion shall be with the hypocrites unbelievers; "For our God is a consuming fire." O. R. FASSETT.

LETTER FROM A. VAUGHAN.

DEAR BRO. HIMES:—As a weary, lonely traveller, I would drop a few words, which I wish might be

apples of gold in pictures of silver, blended with wisdom and meekness. But I make no pretence to wisdom, simply pressing God's blessed word to my heart, thanking him that the gospel of the kingdom has been preached to the poor, and may I not add, the illiterate? This was one of the signs of Christ's first advent. The blessed morn of glory only can reveal how many poor, sad hearts have been made glad with the glorious gospel of the kingdom at this time, just as his second advent is about to take place. My little experience has made me acquainted with some poor souls, whose hearts have been made glad with joyful anticipations of the day when their glorious King shall come, and make them free from the dominion of Satan.

I would say to all the dear saints, that my chief joy consists in the blessed hope of soon meeting them in the kingdom of God. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Yes, Jesus knows that I, unworthy as I am, love his dear, suffering saints, and I thank God for being justified by his grace, and that we have been made heirs according to the hope of eternal life. Some of the saints, the excellent of the earth, I know well; together we have mingled our disappointments, our joys, our hopes, and laid our all at Jesus' feet. I love to associate with those who call on the Lord out of a pure heart. But now I enjoy not their presence. But I hear from them through the "Herald," for which I am indebted to a kind brother in Richford. I trust that I shall rightly appreciate this blessing. Seldom can I meet with God's dear children, and I pass the Sabbath with God, my Bible, and the "Herald." O that God would sustain its supporters, and hold up your arms as were those of Moses, so that the enemy shall not prevail against you. I thank God for the light and knowledge given by the "Herald."

Since our stay here, we have seen only two of our Advent brethren here, who came with us from Swanton Falls, after hearing Bro. Cummings deliver a most heart-cheering discourse. We had a blessed season, and I think some of the seed has lodged into good ground. O, may we all cheer up, in view of deliverance near. The God of Abraham, who heard the cries of his children, and led them forth, will he not hear the promised seed of the faithful, and come to their relief? Yours, in the blessed hope.

St. Alban's Bay (Vt.), Dec. 21st, 1849.

LETTER FROM R. R. YORK.

BRO. HIMES:—For the benefit of your readers, I wish to give a brief account of the meetings held recently in this vicinity as noticed in a late number of the "Herald."

Our first meeting was held in a school-house at Strout's Point, in Freeport, Sunday, the 23d ult.—Owing to a severe storm on Saturday night, causing bad travelling, but few attended the meetings. Bro. Crowell, the only preacher present, gave two interesting discourses founded on Luke 24:50, 51, and Dan. 2:44, which were listened to with good attention. I think good was done at this meeting.

In the evening of the same day, Bro. C. spoke to quite an intelligent and attentive audience, assembled in the Methodist meeting house in this place. The text was Gen. 17:8, from which, and many other passages in the Old and New Testaments, it was most clearly shown, that the saints will inherit the land, and dwell therein forever. It was also shown, that there can be no time of peace and safety to the church till Jesus comes. More than one had their faith in a temporal millennium shaken, and have since confessed to me that such a state of things cannot be till the harvest.

During the following week, meetings were held in different school districts near by, which were attended about as well as we expected, all things considered.

Sunday, Dec. 30th, we rode about ten miles, facing old Boreas (who seemed to divert himself occasionally by lifting earth's fleecy mantle, and most unceremoniously flinging it in our faces), to attend a meeting in Durham. The prospect when we arrived, looked far from encouraging; but blessed be God, we had a good meeting. Seldom, if ever, have I seen more attention manifested to hear the truth than this meeting. Bro. C. plainly and forcibly presented the reasons of our hope. Having a few papers and tracts with me, I offered them freely to any who wished to read. These were soon gone, and more asked for. May the Lord bless the seed sown in this place, by causing it to spring up and bear fruit to his glory. While at this place, we were kindly entertained by Bro. W. Strout, whose hospitality will never be forgotten.

Thus ended a series of meetings, the results of which will not be fully known until the judgment.

Never have I felt more sensibly than now, the necessity of more laborers in the vineyard. My prayer is, that God will raise up and send forth such men as are needed.

But we all have a work to do. We ought,—we can,—we must, do much, for to us much is given.—Brethren, let us awake to duty. If we have the Lord's money, let us use it in this blessed cause, by aiding his ministers, and circulating the light that shines so brilliantly on the blessed hope. Soon the trump will sound, and soon, very soon, we shall have to give an account of our stewardship. Will the Master then say to us, "Well done, good and faithful servant?" The Lord grant it, for his name's sake. Your brother in hope.

Yarmouth (Me.), Jan. 4th, 1849.

LETTER FROM A. S. DAVIS.

DEAR BRO. HIMES:—I have just finished the perusal of your excellent paper, which is to me and my family a light shining in a dark place. You know that we are surrounded by those who have neither

"part nor lot in this matter," and are continually exposed to trials and temptations. I turn from these—O how gladly—to peruse your welcome paper, coming to us like a blest messenger from the very gates of heaven, heralding the glorious tidings that the King is coming in his beauty, to reward the labors of the faithful, by giving them an everlasting inheritance in that better land. O, how good our King is, and how great is our reward for our efforts, which are but feeble. To exchange this poor, weak, decaying body that is a prey to disease and sorrow continually, and the false smiles of those who, like us, are but mortal, to buffet with the waves of affliction, and suffer trials and sorrows with the people of God rather than to enjoy the pleasures of sin for a season. To exchange these for a home in those blest mansions that he has gone to prepare for us, to have a body fashioned like unto his glorious body, to have for our companions the angels of God, and all the faithful ones, to eat of the immortal tree of life, and drink of the crystal fountain. O, the very thought of it is glorious, and what must it be to realize it? I feel to pray, "Come, Lord Jesus, come quickly."

Your paper is food to our hungry souls; yet whilst I drink in its glorious truths, it makes my heart sad to think that I have not the means to contribute to its support; but I can and do pray that the Lord will still sustain it, and that it will still continue to speak comfortably to Jerusalem. Had I the means, I would gladly cast in my mite. The snows of more than sixty winters have passed over my head, but I have ever been obliged to earn my bread by the sweat of my brow, and still am obliged to toil early and late for the support of my family. But when my daily task is done, and I return to my humble cot, I have the blessed assurance that my toils will soon be o'er. When our King comes, I believe that I shall be permitted to meet my beloved children, whom death has torn from the embrace of their parents and sisters, and together inherit the better country.

I hope, should the Lord tarry a while longer, to be enabled to contribute somewhat to the support of the "Herald." But the Lord will reward you at the resurrection of the just. Your brother in Christ.

North Ashburnham, Dec. 30th, 1849.

[Bro. Davis shall have the *Herald* while we have the means to publish. We would divide the loaf at any time with such a pilgrim.—Ed.]

Extracts from Letters.

Bro. F. BECKWITH writes from Cleveland (O.), under date of Dec. 28th, 1849:—

BRO. HIMES:—I suppose you will be glad to hear something about the cause in this place. We have not been without meetings, except for two or three months after the Tabernacle was sold. We meet in a school-house in Erie-st., and I am happy to say, that our meetings increase in numbers and spirituality. But we need some one here very much to tell us about our glorious hope. The publications which you sent me last have been long since distributed, besides other tracts, and all my papers. There are many here who are anxious to hear on the subject of the Advent. As for myself, I am established in the "present truth." Yet, when I think of the pureness of that world which is to come, I feel unfit for it. I know I am in my present state unfit to enter there: for this mortal must put on immortality before I can gain admittance to the promised land, and this will be through the blood and righteousness of our Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. I can say to day, I know that my Redeemer liveth, and that he will stand at the latter day upon the earth, whom I shall see for myself, and mine eyes shall behold, and not another. Yes, he will come soon, and swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. O that we may have that faith which takes the Lord at his word, and which is far more precious than gold that perisheth, though it be tried with fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ. I remain yours, as ever.

BRO. WM. H. FERNALD writes from Lewiston (Me.), under date of Dec. 21st, 1849:—

I have in my possession John Calvin's commentary on the Acts of the Apostles, published in Latin in 1560, and translated into English in 1585, by Christopher Featherstone, of London, from which I wish to make a few extracts for the special benefit of some who seem to hold that the doctrine of the Advent and the soon coming judgment is one of modern origin.

"Acts 1:11.—He 'shall so come.' I have said before, that by this consolation all sorrow which we might conceive because of Christ's absence is mitigated, yea, utterly taken away, when as we hear he shall return again, as our Redeemer, and gather us with him into blessed immortality." Therefore the only looking for Christ's coming, must both restrain the impudent desires of our flesh, and support our patience in all our adversities: and lastly, it must refresh our weariness. But it worketh this only in the faithful, who believe that Christ is their Redeemer. For it bringeth unto the wicked nothing but dread, horror, and great fearfulness. And however they do now scoff and jest when as they hear of his coming, yet shall they be compelled to behold him sitting upon his tribunal seat, whom now they will not vouchsafe to hear speak.

"Chap. 3:19.—When he exhorteth unto repentance, he doth also declare that there is remission of sins. V. 20.—That when Christ shall come to judge the world, you may find him a Redeemer, and not a Judge. First of all, we must note, that he setteth

before them the day of judgment, to the end that the former exhortation may take the greater effect.—Wherefore the message of the last judgment must sound as a trumpet, to cite us to appear before the judgment seat of God. For then at last being truly awakened, we begin to think of a new life. In like sort when Paul preached at Athens: God saith that he doth now will all men to repentance: because he hath appointed a day in the which he will judge all men. He saith expressly, that Christ shall judge, to the end they may know that the contempt of the gospel shall not go unpunished. He addeth, moreover, that he shall come, who is now preached unto them, whereby he taketh away all excuse of ignorance; as it he should say, Christ is preached unto you now, before he come to judge the world: to the end that those who embrace him, may have the fruit of their faith at that day. Christ is not offered to us in vain now by the doctrine of the gospel; because he shall be sent the second time by his Father, to be a Judge, armed and prepared to render vengeance, unless we embrace him now for our Redeemer."

Bro. H. S. BURCHARD writes from Madison University, Hamilton (N. Y.), under date of Dec. 16th, 1849:—

DEAR BRO. HIMES:—Although a press of business has hindered my corresponding with you as often as formerly, you may rest assured I feel as much interest in the great truths you are endeavoring to bring before a slumbering world as at any former period. Not for one moment, since I gave the subject of the second Advent a thorough investigation, have I doubted the truthfulness of the basis of the doctrines so faithfully and Scripturally sustained in the "Herald." When we look back upon the history of the Adventists in this country, and see from whence they came, with their diversity of creeds, and the hurried manner in which many embraced the views, with all their disappointments and trials, it is not surprising that dissensions, fanaticisms, scepticisms, and even infidelity, should effect some. But none of these things alter the truth, or move the soul who is steadfast, and built upon the sure word of prophecy. I have many things I would communicate to you, could I see you, respecting affairs in this place. The subject has never been fairly brought before the people here, and much prejudice exists against what they are pleased to call "Millerism." Although I find many who will not dissent from our fixed views, and are substantially in sentiment Adventists unbeknown to themselves, yet they feel not that interest that would lead to an inquiry; and so great is their prejudice against a doctrine which is said to have filled our insane asylums with patients, that you could not persuade many of them to read or listen to an article published in the "Advent Herald." One poor man, unable to labor, with a dependent family, would consider the "Herald" a prize. He says he thinks he can, if you will send him the paper, make out one dollar. I have given him some Advent works to read, with which he is highly pleased.

Bro. N. BROWN writes from Kingston (N. H.), under date of Jan. 6th, 1850:—

DEAR BROTHER:—Are we not almost there? Can we not, now and then, catch a glimpse of the soft and beautiful lights of the heavenly paradise? Is not the distance, by many thought to be immeasurable, dwindled down to a single point? Can you give to probationers a wider circumference? Will not the harps of the scorers of the glorious advent of Jesus soon be turned to mourning, and their organs into the voice of them that weep? How solemn—how awful the thought! Many of those who now treat with derision our "blessed hope," seem to be enthusiastic admirers of the melody of the rolling spheres, but have no desire to hear of the glories of redemption, or the song of Moses and the Lamb. When we speak to professed Christians of our firm faith in soon seeing Jesus, and find that the subject touches every nerve of painful sensibility, O how grieved do we feel! Yet how opposite the cause! We feel sadness because they will not hear; they are tortured when we speak of our joyful anticipation of soon standing before the throne.

Sister E. S. BRYANT writes from Ithaca (N. Y.), under date of Dec. 31st, 1849:—

DEAR BRO. HIMES:—The close of another year brings with it solemn reflections. As we have entered upon each of the past few years, I have thought it would terminate our pilgrimage, and reveal to us the Saviour. We have yet abundant reason to look for him the present year; for the longer the mariner sails in the direction of the desired haven, the nearer he must be to it. And as time has passed away, the evidences that the Lord is at hand have been increasing. May God's dear waiting people gird up the loins of their mind, be sober, and hope to the end, for only he that endureth to the end will be saved. Soon, very soon, the warfare will be ended, the victory won, the crown of life secured for eternity, and then what will all our sufferings here appear to have been?—only the chastenings of a father's hand, inflicted in love and mercy, to prepare us for happiness hereafter. Though the way is narrow, and the path rugged, yet as it leads to life and glory, we will humbly adore the mercy that has placed our feet it, that has taken them from the horrible pit and miry clay, and set them upon a rock, and established our goings. Forever blessed be the Lord for his mercy, for his great love wherewith he hath loved us.

Bro. L. BARROWS writes from Bridgewater (Vt.), under date of Dec. 31st, 1849:—

BRO. HIMES:—I am still looking, with my brethren in this place, for that blessed hope, and the glorious appearing of our blessed Master, who is to appear the second time without sin unto the salvation of all them that look for him. There are but few of us here, but our faith is in God, who is able to accom-

plish all things spoken by his holy prophets since the world began. He will soon set up his kingdom under the whole heaven, which will stand forever;—that is a little longer than Dr. Cox's millennium.

The brethren here are pleased with the position of the "Advent Herald"—it is to them meat in due season. I hope the brethren will try to sustain its conductors so long as they labor for the glory of God and the salvation of men. May God bless you, Bro. H., in the inner and the outer man. I feel to give glory to God for your labors, and the labors of others, in this glorious cause.

A brother writes from Canada, under date of Nov. 23d, 1849:—

I have been searching over the last volume of the "Advent Herald," to see if I could ascertain the cause why I did not receive the "Herald," as usual, there being two or three back numbers I have not received. But I have not been able to find the paper which gave an account of the No. to which I paid; therefore I have nothing positive in the case. But I am nearly, or quite, persuaded, from memory, that I have received all that I have paid for. If this is a fact, I consider you fully justifiable in discontinuing the paper, as I am well aware that you are subjected to a heavy postage on the papers you send to Canada.—You have, therefore, my hearty approval of the course taken with me. I think it is a good, safe, just rule, and should be adopted with all Canadian subscribers. We are too apt to forget, while we are blessed with the reading of a good paper, that it costs money, and that we are in arrears for the same. But discontinue the paper, and if we are interested in it, and ever mean to pay, be assured there will be but little time lost before the purse-strings will be loosed, and some of its contents sent post-haste to the editor.

[We do not like to stop a paper—it is one of our most unpleasant tasks. But when we have so much postage to pay (about \$150 per year), and subscribers are in arrears besides, we are compelled to this course, except in the case of the poor.—Ed.]

Sister L. M. RICHMOND writes from Lebanon, Dec. 15th, 1849:—

DEAR BRO. HIMES:—Owing to the unfailing mercy of God, my unprofitable life has been preserved, and I am permitted to renew my subscription for your valuable paper. I hope that you may be still kept by the mighty power of God, through faith unto salvation, and continue to proclaim the truth as it is in Jesus, regardless of the consequences, trusting in Him who is the author and finisher of our faith. And though you may be surrounded by enemies, you have a Friend that "sticketh closer than a brother," and who will never leave nor forsake his suffering children. This is a time of trial, and a day of unbelief. Many are now saying in the pride of their hearts, "Where is your God?" But heed them not, for in a very short time He will appear to your joy, and they shall be ashamed. The righteous shall inherit the earth, and delight themselves in the abundance of peace.

Bro. S. WOOD writes from Barre (Mass.), Dec. 21st, 1849:—

DEAR BRO. HIMES:—I wish the "Herald" to be continued to me, as it is all the preaching we have. We find its columns richly stored with gospel truths, and the many soul-cheering letters it contains are read by us with interest. Bro. Weetsee's lectures are excellent and enlightening.

I wish some of the brethren, in passing through this section, would call and give us one discourse, if no more. I think they would have a good hearing. Our number is small and scattered: therefore we do not meet together, although we like to hear the gospel preached in its purity. We sometimes hear the preaching of others, but it does not satisfy us: we have had too much light to be satisfied with anything short of the gospel of the kingdom.

Bro. E. MACOMBER writes from Mattapoisett (Mass.), Dec. 16th, 1849:—

DEAR BRO. HIMES:—This is to inform you that I have left Block Island, and am now located in Mattapoisett, Mass. There is a company of good brethren on the Island, who will do what they can to defray the expenses of any good preacher who will take the trouble to cross the Sound, and preach to them the word of life. There are about thirteen hundred souls residing on the Island, who shortly will stand before the judgment-seat of Christ. They must not be neglected. Cannot some one go? From Newport he will have a free passage in the mail boat, Capt. Thomas Rose, who is one of the good brethren. God has done great things for that people, whereof we should be glad.

In am now preaching in this region to almost all sorts of people, who appear to be quite friendly.—Some of them say that they believe the fundamental truths of the Advent doctrine. But I am not without some opposition, and that from those who say they are looking for the Lord. They say the world has been warned, and it is of no use to preach to it. But not so with me. I hope God may yet save some of them: for this I labor, for this I pray.

[If any brother should contemplate visiting Block Island, he should obtain a letter of introduction from Bro. Macomber, who can be written to at Mattapoisett.—Ed.]

Bro. R. V. LYON writes from Cambridge (N. Y.), Jan. 4th, 1849:—

BRO. HIMES:—We are living in a grand and awful moment. Everything around us upon which our eyes rest, speaks in thunder-tones that the day of awful retribution is right at hand, and hasteth greatly. Is it so! Solemn thought! God's word declares that it is. A few more risings and settings of the

sun, and we shall have preached our last sermons, given our last exhortations, and offered our last prayers for this wicked world. O that men would give heed to the voice of mercy, which is now sounding in their ears, "Fear God, and give glory to him; for the hour of his judgment is come!" and not wait until this note shall cease to sound, and another fall upon their ears, louder than ten thousand thunders, saying, "It is done!" Then their doom will be unalterably fixed, "where their worm dieth not, and their fire is not quenched."

Bro. T. M. PREBLE writes from East Ware (N. H.), Jan. 1st, 1850:—

DEAR BRO. HIMES:—I have just returned from a visit to Washington, N. H., and Templeton, Mass., where I spent several days in proclaiming the glad tidings of the kingdom nigh at hand. The meeting at Washington was a profitable one, as was judged by the brethren who attended, although the weather was stormy and cold, and but few attended. In Templeton we had a very good meeting. On Sabbath last I baptized four happy souls, two of whom professed faith in Christ since I was in Templeton the last of October.

About five weeks since, I spent a Sabbath with the brethren in Lowell. I had a good season with them, and baptized three, one of whom has been recently converted.

In many places, the Lord appears to be reviving his people, preparatory to the judgment of the great day. Yours, in hope of speedy redemption.

Bro. J. D. WHEELER writes from Peacham (Vt.), Dec. 23d, 1849:—

DEAR BRO. HIMES:—I have been a constant reader of your valuable paper from its birth. I have always got my soul fed from its richly-spread table; and to lose the chance of setting down on Saturday evening of every week, and fasting my soul, as I have for the past few years, is as sad a blow to me as it would be for a hard laboring man to go without his dinner. As I have informed you before, myself and companion are the only persons in this town who are looking for deliverance when Jesus comes. Last Saturday the "Herald" did not come, and we felt very much disappointed.

[We hope our brother will get his papers regularly hereafter. They are mailed regularly. We are glad that our labors are a comfort to any. We gladly accept your proposition.—Ed.]

Bro. F. M. McWILLIAMS writes from Buffalo (N. Y.), Jan. 1st, 1850:—

BRO. HIMES:—Our meetings are interesting and edifying. We have a few faithful brethren and sisters here, who hold up (not only in the meetings, but also in their lives,) the glorious truths which have been buried in the rubbish of error so many centuries.

The Lord preserve your health, and unceasingly inspire you with divine wisdom and fortitude, that you may faithfully declare his truth, and finally obtain an everlasting reward.

Bro. E. M. SMITH writes from Batavia (N. Y.), Dec. 25th, 1849:—

DEAR BRO. HIMES:—The cause here is prospering, and there seems to be more of a disposition to hear. A few have come into the faith within a short time. Praise the Lord! May it be but a drop before a copious shower. Your brother, looking for redemption and eternal life.

Obituary.

DIED, of pulmonary consumption, Dec. 27th, JANE VAN WINKLE, daughter of Bro. and Sister Van Winkle, in 15th street, New York city, aged 15 years, 9 months, and 3 days. The name Jane Van Winkle will sound familiar to many preachers, who have shared the kind attentions of her father's family.

The good husbandman gathers the fruit when it is ripe; and it is highly probable that Jane was taken at the time which was the most favorable to her eternal interests. She passed from us "as the morning star melts away into the light of heaven." Possessed of excellent intellectual and moral endowments, improved by all that the tenderest parental affection (with ample means) could furnish, at the age of near sixteen, and surrounded with a large and interesting circle of friends; even the strictness of her religious training, and the fervent devotion of her young heart, might not have been sufficient safeguards against the insidious entwining of wordliness and pride, the great besetments of all ages, but especially of youth. She bore her sufferings without a murmur, and always, even in her greatest distress, greeted her parents and particular friends and physicians, (of whom she had four,) with a sweet and heavenly smile, to her last moment. One of her physicians, who had never professed a change of heart, wept profusely at her (to him) unaccountable composure and joy in "the dark valley." About thirty minutes before her "spirit returned to God who gave" and saved it, her countenance assumed a most brilliant smile, and her lips moved as if talking with some one. Her nurse put her lips close to her ear, and said that she pronounced "Hannah;" and then, with a struggle, she elevated her voice, and uttered, "Amen," which was the last she spoke. About two weeks before she died, she had a spasm of the lungs, and was supposed by her friends to be dying, when she said to her mother, who stood over her in tears, "Is this the way people usually die? O, I am happy!" She spoke much more of her love of Jesus, and desire to depart and be with him. Her friends cannot mourn her loss, but their own.

I. E. J.

DIED, suddenly, on the 9th inst., MARGARET ANN, daughter of WM. BARTLETT, of this city, in the 16th year of her age. The flower has faded, but the root shall send forth another stock, whose flower shall ever be beautiful.

Foreign News.

The steamship *Canada* arrived at Halifax, N. S., Sunday, Jan. 13th, having experienced very bad weather in her passage. She brings the following news.

England.—The political news from England is not of much importance. Everything is as dull as the season itself. Parliament will assemble for the despatch of business on the 3d of February, when it is rumored that various political and commercial measures will be brought before the legislature.

On the subject of the annexation of Canada to the United States, the *Morning Advertiser*, a well-informed journal, has the following:—

"The Cabinet has under its consideration the question of a severance between the mother country and her Canadian possessions. The conclusion arrived at is, that England would be no actual loser were the Canadas to carry their threats of separation into effect. The result of a careful examination of the Canadian connection, in all its aspects, is, that so far from England being a sufferer from the renunciation of their allegiance to the British crown on the part of the Canadians, she would be an actual gainer. It is a well-ascertained fact, that the expenses of the connection have more than counterbalanced its advantages."

France.—Since the sailing of the last steamer there has been but little news of moment from the French capital.

The Papal States.—The Pope, it is said, will not return to Rome until after the projected loan has been completed.

There have been some disturbances in the Roman provinces, in consequence of the re-imposition of the flour tax.

Austria and Hungary.—A mutiny broke out in one of the Austrian regiments stationed in Comorn, on the 19th inst., through which several superior officers were killed by the exasperated men.

The Austrian government is about raising a foreign loan of 30,000,000 florins in the Lombard-Venician kingdom.

The financial deficit from Austria is said to be 40,000 francs per diem.

Rebellion in Servia.—Accounts from Vienna and Berlin of the 22d ult. state that a rebellion, on a most formidable scale, has broken out among the Servians. Syrmia, Slavonia, and the military boundaries, are up in arms against the Austrian government. The Slavonian and Servian boundary regiments have revolted, and raised the cordon of the Turkish frontier, so that the rear is fully secured from the brethren of their race in Turkey they are assured beforehand of all support—a circumstance which will complicate the relations, already sufficiently critical, between Austria and the Porte.

The boundary regiments which have revolted are among the bravest and hardest soldiers in the Austrian service. The ground of their rising is, resistance to the decree of Nov. 18th, organizing the *Woiwodeschaft*. The chief movement is in the Syrmian, Peterwardein, and Tepakist military districts, which are exasperated at being excluded from the *Woiwodeschaft*.

The military force alone of the rebels is estimated at 120,000 men, with 110 cannon, and if they are joined by the Croats, which appears highly probable, they will have 200,000 men, with 300 cannon. The number of the insurgents is daily swelled by desertions from the Austrian regiments in Peterwardein, Esseg, &c.

It is said that Russia has been intriguing to get up this insurrection, in order to have both Austria and Turkey entirely dependent on her; in proof of which, the latest accounts from Servia mention that the Russian agitation is growing more and more open and daring, and that the incredible activity of the agents of that power leads to the conclusion that sanguinary entanglements will speedily break out between Russia and Turkey. The prince of Servia has already refused to pay the tribute due to the Porte, of 34,000 ducats, and the arming of all male adults is being carried on with the greatest possible activity, without any one knowing where the arms come from.

Russia and Turkey.—The Hamburg "*Borsenhalle*" announces the discovery of a new and very extensive conspiracy in Russia. Its focus was at Moscow, and its object was to depose the dynasty of Romanoff. A coup de main against the Czar was to have been attempted on new year's day. The conspirators, who have been thus far discovered, all belong to the high nobility and to the Russian national party—the party of the Boyards. Not a single Pole is compromised in this affair. The conspiracy is exclusively aristocratic and Russian. The "*Gazette*" of Breslau says it is the intention of Russia to con-

centrate all her forces on the Turkish frontier, in order to be able at any time to take advantage of events which may arise, and that Austria will garrison Poland.

THE ADVENT HERALD.

BOSTON, JANUARY 19, 1850.

The first No. of the New Volume will be published Feb. 2d, 1850. It will contain many very valuable articles, among which we may name Mr. MILLER'S dream, which is a long and interesting document. Bro. WEETHEE commences his lectures on the book of Revelation also with this No. He will give a history of the apostle JOHN, and of his work, as an introduction.

We propose to the friends abroad, who wish to aid us and the cause, to assist in the circulation of an extra number of this paper among their friends. They may be sure that it will be appropriate to the wants of the cause, and also, by this circulation, they will make the paper known, and enlarge its subscription list. Those who approve of this plan can send in their orders for the number they think they could use advantageously for the cause. If any are disposed to buy them in order to aid the office, they can do so. We shall put them to such at \$2 00 per hundred, or in the same ratio for a less quantity. We must enlarge our subscription list, in order to sustain the paper, and the office expenses. And this can, and, no doubt, will be done.

"The punishment of the wicked will not only run parallel with the reward of the righteous, but the one in nature will be the opposite of the other."—*Harbinger*.

If, then, the wicked are to be eternally unconscious, as you argue, how can the righteous be more than eternally conscious? If the righteous have more than consciousness, the wicked must have something more than unconsciousness. If the righteous are eternally happy, the wicked must be eternally miserable. How can "indignation and wrath, tribulation and anguish, be the portion of the wicked," if they are entirely unconscious of it? If their punishment is unconsciousness, how can "anguish" be their portion?

BRO. MILLER'S works are now being called for by many who never read them. We have on hand a few of his *Lectures, Life and Views, Twenty-fourth of Matthew and Scene of the Last Day, True Inheritance of the Saints, Reply to Prof. STUART, Kingdom of God, Exposition of Rev. 13th*; all of which we will furnish at very low rates to any who want part, or all of them. We will supply the whole of them to any new paying subscriber, to whom we can send conveniently. A number of them can be sent by mail.

CHARLES FITCH.—This dear brother, who suddenly died in Buffalo, in 1844, I learn lies in the public burying-ground, without any sign or guide to show where his body sleeps. I intend to place proper grave-stones there, worthy of that devoted servant of God, so that while time lasts he shall preach to all who visit his grave. Any of his friends who wish to aid in this matter can remit to this office. J. V. H.

BRO. WEETHEE has gone to New York to fulfil an engagement made last fall. He will be absent about two weeks. Bro. I. E. JONES will fill his place at Chardon-street Chapel next Sunday, Jan. 20th, and also the 27th, where he will be glad to preach the "word of life" to his old friends and the public.—His health is quite good. We trust that he will have a good hearing, and that he will refresh the saints, and give warning to the impenitent.

The duties of Bro. WEETHEE at Chardon-street, together with the preparation of his lectures, prevent him from laboring abroad much at present. He has been delivering three courses of lectures in this city of late—one in East Boston, and two at Chardon-st. Chapel; Sabbath afternoons on the Apocalypse, and evenings to the youth, on the claims of the Messiah to their attention, his offices, &c.

BRO. HIMES is still confined to his room, and is no better. His case, however, is not dangerous. He is much prostrated, and will require time to recover.

"Path-finder and Rail-way Guide," and "Snow's Boston Monthly Express List"—two pocket monthlies from the *Path-finder* office—are received for January, 1850. Each succeeding number is corrected, and thus far has valuable additional information.

In Whiting's translation of the New Testament, 1 John 5:7 is omitted. Why? A FRIEND.
Ans.—It is not in the original text of the best MSS.

PROSPECTUS

OF THE NEXT VOLUME.

The next volume (Vol. V.—new series) of the *Advent Herald* will commence on Saturday, Feb. 2d, 1850. This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 5. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845. And which are in brief—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their Confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the End of the Millennium, and consignment to Everlasting Punishment.
- VIII. The Bestowment of Immortality, (in the Scriptural, and not the Secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

TERMS.—The *Advent Herald* is published every Saturday, at No. 8 Chardon-street, Boston, by the subscriber, at \$1 per vol. of six months.

Exchanges, on whom we have conferred similar favors, and others, will receive our thanks for noticing the above. J. V. HIMES.

BILLS.—To 564 of our subscribers who were indebted \$2 or more, we have sent bills within the past few days. Of this number, \$1 owe for three volumes of the *Herald*, and have had bills sent before without responding to them; and 158 owe for four or more vols., and have had bills sent them three times without our hearing from them. We have sent to none who have given us notice of their inability to pay. Any such to whom we have sent, have only to inform us of this fact to have their bills cancelled.

We shall give the names of those to whom we have sent bills three times, and had no reply, in the *Herald* in a few weeks. Those who cannot even inform us of their inability, or those who will not notice our calls, cannot be worthy of its continuance.

THE next meeting of the Class for Mutual Improvement will be on the first Monday and Tuesday in Feb. Lectures on various subjects by different brethren. Ministering and lay brethren, and any interested from any denomination, are invited to attend.

We have so repeatedly informed those who are unable to pay for the *Herald*, that they need not discontinue for that reason, that when any order is stopped, and give that reason, we are forced to think there is some other reason, and stop accordingly.

THE brother who sent a \$3 bill on the "Morris County Bank," N. J., is informed, that the bank being broken, the bill is not current. Will he please to redeem it.

At East Braintree, on Saturday afternoon, while some boys were playing on the ice in Factory Pond, it suddenly broke through, and John Hill, aged eight years, was drowned, with Mr. James F. Loring, who went to his assistance.

Henry, aged twelve years, son of Mr. Ephraim Parke, of Newton Lower Falls, broke through the ice and was drowned, while skating on Charles river on Saturday last. On the same day, a son of Pelatiah Pierce, aged fifteen, was drowned while skating alone in East Lexington.

BUSINESS NOTES.

- I. S. Ludington and H. H. Gross—Sent books, as requested.
- J. W. Smith, L. Wheeler, B. Stratton, R. W. Stearns—All right.
- G. Glavin—Have but one price for the *Herald*; but if the sister is poor, she need send only what she feels able to. Your explanation of the one sent P. M. is all right.
- I. C. Wellcome—Sent to Brunswick the 10th.
- I. Bell—The sum you name was received in December, and paid to No. 489.
- A. S. Himes, \$6 (per order of O. R. F.)—Sent Saturday last.
- W. P. Woodworth—R. W. owes \$2, and J. C. of Ia. \$2.
- P. T. Green—Sent the 15th.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

- Total delinquencies during the year 1849. - - - 100 30
- The Postmaster of Patterson, N. J., stops the paper of J. VAN BLANCOM, as not called for. He owes - - - 5 00
- E. B. PATTERSON, of North Scituate, R. I., stops his paper, owing - - - 1 00
- B. GOLDEN, of Jeffersonville, Ind., the Postmaster informs us, stops his paper. He owes - - - 5 50
- U. S. BENEDICT, Palmyra, Wis., stops his paper, owing 2 50
- Total delinquencies since Jan. 1, 1850. - - - 13 50

MONEY DUE THE HERALD IN THE BRITISH PROVINCES.

- Granville, N. S.—J. W. owes \$2; C. H. 2; P. M. H. 1.
- Hillsburg—W. P. 1; W. F. 1; W. H. C. 1; W. R. 1.
- Yarmouth—A. C. W. 1.
- Frederickton, N. B.—M. C. B. 1.
- St. John, N. B.—E. M. 1; 9.
- Mountain, C. H.—J. H. 2; J. J. 1, 50.
- Stony Creek, C. W.—J. C. 1, 50.
- Flamborough—J. B. 2.
- St. Thomas—A. W. 1.
- Napane—W. S. 1.
- Georgetown—C. D. 1.
- Finchall—C. H. 1; A. W. 1, 40.
- Wellington—J. J. 1.
- Bonhead—Dr. J. O. 1.
- Norwich—T. W. 1.
- Montreal—B. G. 2; H. U. 1, 50.
- St. John, C. E.—T. V. 2.
- St. John, C. E.—D. L. 2.
- Russellston—T. D. 1.
- Gouville—C. P. 1; J. A. P. 1.
- Covinsville—M. L. D. 1; J. O. 2.

TO SEND THE "HERALD" TO THE POOR.

- S. Stone - - - 5 25
- L. Long - - - 3 00

TRACT DISTRIBUTION AND MISSION FUND.

- J. W. Chase - - - 0 75
- D. L. Stanford - - - 3 00

APPOINTMENTS.

Bro. L. S. Ludington withdraws his appointments published last week.

Bro. H. L. Hastings will preach at New Britain Jan. 20th; Middletown (upper houses), 21st; Hartford, 22d; Glastenbury (South), 23d; Glastenbury, 25th, and Sunday, 27th (where Providence may direct); Warehouse Point, 28th; Thompsonville, 29th; Jawbuck, 30th; Chickopee Falls, 31st; Ludlow City, Feb. 1st.—It is hoped the brethren from Granby will attend the latter.

Bro. A. Brown will preach at Montague, Sabbath, 20th; West Brattleboro' (at Bro. E. Miller's), 21st; Houghtonville, 25th; Mount Holly, Vt., Sabbath, 27th; Shrewsbury, 29th; Springfield, 31st; Woodstock, Sabbath, Feb. 3d—each at 6 1-2 p.m., except Sundays. Will inquire for letters at the Sabbath appointments.

Bro. N. Pease will preach in New Salem, 21st; Three Rivers, 23d; Chickopee Falls, 24th; Cabotville, 25th; Whately, 27th; Conway, 28th; Ashfield, 29th; Plainfield, 30th; Hawley, 31st; Savoy, Feb. 2d—each at 6 p.m., except Sundays.

Bro. D. T. Taylor, Jr., will preach in Clinton Jan. 29th; Burke, 30th; Chataugus, 31st; Malone, Feb. 1st; Dickinson, Sunday, 3d; Bangor, 4th; Messina, 5th; Morley, 6th, evening.

Bro. H. H. Gross will preach in Albany Sunday, Feb. 20th; Saratoga Springs, evening of 24th; West Troy, Sunday, 27th; Cranberry Creek, 31st, evening.

Bro. L. D. Thompson will preach at Portsmouth, Sabbath, 20th; Abington, Mass., 22d and 23d; Barnstead, N. H. (at the red school-house), Sabbath, 25th.

Bro. N. Billings will preach at Marlboro', Sabbath, 20th; East Kingston, Friday evening, 25th, and remain over Sabbath—Bro. King will arrange.

Bro. Hale may be expected to preach in Clintonville, Sunday, the 20th; Lynn, Sunday, 27th.

Bro. Daniels may be expected to preach at South Reading Sunday, 20th; Northboro', 27th; Lynn, first Sunday in Feb.

Bro. P. Hawkes will preach at Pleasant Valley, Ct., Sunday, 20th.

Bro. W. Burnham will preach in Carver Sunday, 20th.

Bro. E. Bellows will preach in South Kingston, Sabbath, 20th.

Bro. I. R. Gates will preach at Lowell Sabbath, the 20th.

MEETINGS.

A conference will be held at Brockett's Bridge, (seven miles from Little Falls, stages run daily,) in the brick church, Sabbath, Feb. 3, and continue over the following Sabbath. Meetings, on the Sabbath, at 10 A. M., and 2 and 6 1-2 P. M.; week days, 2 and 4 1-2 P. M. The house is positively secured. Bro. Ingersoll, or Robinson, is expected to be with me. The friends in attendance will be expected to defray the expenses of the conference.

A conference will be held in the Court House at Balston Spa Sabbath, Feb. 12th, and continue over the following Sabbath. The meetings will be held at 10 A. M., and 2 and 6 1-2 P. M., each day. Efficient ministering brethren will be with me. As this conference will be of great moment to the cause, it is hoped the friends in that region will feel a personal interest and attend. The subject of a more thorough and efficient union, and co-operation in this great work throughout that vicinity, will be taken into consideration. The cars arrive twice a day (Sabbaths, once a day,) from Whitehall, Troy, Albany, and Schenectady. Friends can proceed from the depot to the Court-house, or can call at my residence, north part of the village, near the Blue Mills, fourth house east of the railroad crossing. Places will be provided for all who need. The expenses of the conference must be defrayed by the friends. H. H. GROSS.

A conference will be held in Messina, N. Y., Friday evening, Feb. 8th, and continue over the Sabbath.

A conference will be held in Bangor Friday evening, Feb. 15th, and continue over the Sabbath. D. T. TAYLOR, JR.

There will be a conference in West Troy, N. Y., Wednesday, Feb. 6th, and continue over the Sabbath. Bro. M. Batchelor and N. M. Catlin are expected to be present. C. T. CATLIN.

A conference will be held in Shipton, C. E., the first week in Feb. Bro. Edwin Burnham and I. H. Shipman are requested to attend, as soon as their appointments at Waterloo and Granby are fulfilled. W. GILMAN.

A conference will be held in the new meeting-house near Bro. King's, in Jawbuck-Enfield, Friday evening, Jan. 25th, and continue over Sunday. L. S. LUDINGTON, R. E. LADD.

NEW WORKS—PUBLISHED.

- 1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - \$5
- 2. THE ADVENT HARP, designed for believers in the speedy coming of Christ. - - - 60
- 3. THE BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weethee. - - - 38
- 4. THE LAST HOUR—OUR SPECIFIC WORK—\$1 50
- 5. THAT BLESSED HOPE—\$1 per hundred, single - 11-2
- QUESTIONS on Bible Subjects - - - 10
- BOSTON ALMANAC - - - 25
- BROWN'S Almanac and Pocket Memorandum Book - 10
- BLISS'S Analysis of Geography (new edition) - - 75
- " OUTLINE MAPS - \$3, \$5, \$6, and \$7 per set.
- " " of New England, \$1.
- " TOPICS - - - 8
- " GEOGRAPHY of New England - - - 15
- " " ENGLISH BIBLES.
- A small Pocket Bible, gilt edge, without reference. - - 50

INK—A superior article of Ink powder. Per package for a pint of ink - - - 13

AGENTS FOR THE HERALD.

- ALBANY, N. Y.—F. Gladding.
- III Jefferson-street.
- ALBANY, N. Y.—W. H. Smith.
- BURTON, N. Y.—W. M. Palmer.
- CINCINNATI, O.—Joseph Wilson.
- DERBY LINE, Vt.—S. Foster, Jr.
- DETROIT, Mich.—L. Armstrong.
- EDDINGTON, Me.—Thos. Smith.
- GRANVILLE ANNAPOLIS, N. S.
- Eliza Woodworth.
- HARTFORD, Ct.—Aaron Clapp.
- HOMER, N. Y.—J. L. Clapp.
- LOCKPORT, N. Y.—H. Robbins.
- LOWELL, Mass.—E. H. Adams.
- I. HAMPTON, N. Y.—D. Besworth.
- MALONE, N. Y.—H. Buckley.
- MASSENA, N. Y.—Danforth.
- MILWAUKEE, Wis.—Sam'l. Brown.
- NEW BEDFORD, Mass.—H. V. Davis.
- NEWTON, Mass.—J. J. Fearson.
- son, Water-street.
- NEW YORK CITY—Wm. Tracy,
- 75 Delancey-street.
- N. SPRINGFIELD, Vt.—L. Kimball.
- PHILADELPHIA, Pa.—J. Litch, 16
- Chester-street.
- PORTLAND, Me.—Peter Johnson,
- 37 Summer street.
- PROVIDENCE, R. I.—G. R. Glad-
- ROCHESTER, N. Y.—Wm. Busby.
- TORONTO, C. W.—D. Campbell.
- WATERLOO, Shefford, C. E.—R.
- Hutchinson.
- Worcester, Mass.—D. F. Wetherbee.
- FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1
- Berwick Place, Grange Road, Bernondsew, London.

Receipts for the Week ending Jan. 16.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

- H. Haskell, 469—50 cts. — E. Dickerman, 469 — E. Alger, 456; J. Brown, 416; M. Cook, 469; L. Taylor, 462; F. Hinds, 508; D. Finkham, 456; E. Stockwell, 454; A. J. Harrington, 456; A. Barker, 459; B. L. Baker, 477; F. L. Hall, 456; T. Allen, 446; A. Rickford, 456; S. Stone, 388; Wm. Watkins, 456; L. N. Watkins, 456; H. H. Prout, 456; J. Barnum, 456; S. Mitchell, 456; J. Austin, 452; M. L. Anis, 482; O. Rawson, 482; W. Colburn, 469; G. W. Young, 482—\$1 due, a dollar was rec'd last Feb.; S. Stewart, 482; Wm. Nichols, 481; S. Minor, 482—our error before; J. Rice, 456; S. Snow, 482; M. D. Alger, 482; B. H. Collins, 456—\$1 due; J. Cady, 474; M. Crafts (new sub.), 482; R. King, 482; J. H. Wright, 384; R. Whipple, 482; C. H. V. Cavis, 482; C. Cunningham, Jr., 482—each \$1—A. Brown, on acct—\$1 12—J. W. Chase, 482—\$1 25—C. F. Jordan, 484—\$1 50—H. Buckley, to balance acct—\$1 75—C. Marshall, 482; J. A. Frobridge, 456; A. Eastman, 508; T. Trigg, 456; J. Wilder, 482; H. Kent, 456; A. File, 456; H. Woodruff, 508 (as you specify, 4 not yet being paid); E. Kelly, 524; A. Milne (for seal and Elder J. M. of F. R. each to 482; H. G. Young, 456; Geo. Chisman, 482; A. Cook, 482; R. Baker, 482; J. Libbe, 488; A. Philbrick, 488; D. Long, 508; D. Campbell, on acct; A. Town, 508; A. Houghton, 482; A. B. Lumbard, 442—50 cts due; C. R. Wood, 456; W. Bryant, 482; E. Darnett, 456—each \$2—F. Livingston, 482; A. M. Billings, 456; E. H. Glidden, on acct; G. Smith, 456; P. Staple, 435; P. Souder, 439; A. Rogers, 482; A. Smith, 482; B. Ives (\$1 for B. G. and 25 for small paper), 525; S. Milklin, 482; D. L. Stanford, 482—each \$3—D. Headen, 456; J. M'Chesney, 456—each \$1—J. W. Philbrick, 321—\$4 50—Wm. L. Hall, 504; J. Danforth, on acct; J. Lock, 492—each \$5.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV. BOSTON, SATURDAY, JANUARY 26, 1850. No. 26. WHOLE No. 456.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
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BY J. V. HIMES.
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\$10 for Thirteen copies, in advance. Single copy, 5 cts.
ALL communications, orders, or remittances, for this office, should
be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers'
names, with their Post-office address, should be distinctly given
when money is forwarded.

The Ministry of Angels.

And is there care in heaven, and is there love,
In heavenly spirits, to these creatures base,
That may compass of their evil move?
There is—else much more wretched were the case
Of man than beast. But O! the exceeding grace
Of highest God, that loves his creatures so,
And all his works with mercy doth embrace,
That blessed angels he sends to and fro
To serve wicked men, to serve his wicked foe.
How oft do they their silver bowers leave,
To come to succor us that succor want!
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivants,
Against foul fiends to aid us militant!
They for us fight, they watch, they duly ward,
And their bright squadrons round us plant,
And all for love, and nothing for reward;
O! why should heavenly God to man have such regard?
Edmund Spencer.

The Last Days of Rome.

BY A. HALE.

SECOND EPISODE. (Rev. chaps. 15, 16.)

SOME of the events predicted in this portion of prophecy are, on several accounts, the most difficult to determine of any in this mysterious book. It is not easy to fix on the general period in which the fulfilment of the portion falls. Is this prophecy of the vials a "parallelism" with the seals and trumpets, which goes back to an early period of the Christian age, and runs down to the end of it? does it apply exclusively to a period immediately preceding and succeeding the advent? or does it belong exclusively to the transition period, which intervenes between the advent and the renovation of the earth by fire? Interpretations have been attempted on each of these suppositions; but have the difficulties been mastered by harmonizing all the parts of the portion with any one of them?

It does not seem to be possible that these plagues, distinguished so emphatically as "the last," can have so early an application as the seals and trumpets. Nothing is said of the admitted symbols of Rome in the seals, or in any of the trumpets, except the sixth.—Rev. 11:7, 8. These symbols of Rome occupy a conspicuous place in the vials, as we shall see.

If the vials may not be referred to so early a period, can they apply exclusively to the transition period, after the advent? There are plausible reasons for referring them to that period. But this view of the prophecy, since it could have no reference to Rome till after the day of man's probation is ended, might very properly relieve the writer from its detailed consideration. However, as it is certainly very possible that the portion may have an application to events which precede the advent, let us see what the bearing of these vials may be on the last days of Rome.

If the series of events begins prior to the advent, they cannot be supposed to have an earlier commencement than the time when the providential judgments on the beast begin—i. e., near the end of his period of triumphant war with the saints. And it is worthy of special attention that these plagues are not final. The end of the beast, the false prophet, &c., is a distinct scene.—Chap. 19:20. These plagues are preliminary and preparatory; may they not also be premonitory of the final scene?—To what extent the portion is symbolical is also somewhat difficult to determine.

The "sign" is seen "in heaven;" the temple of the tabernacle of testimony in heaven is opened; the seven angels come out of the temple; one of the four living creatures, a symbol of the redeemed, (5:8, 9,) gives the an-

gels of wrath their vials, and a voice is heard out of the temple saying unto them, "Go your ways, and pour out the vials of the wrath of God on the earth!" Is this temple the professedly Christian church, in which the Man of Sin exalts himself, or is it the heavenly temple—the true tabernacle which the Lord pitched, of which that of Moses was the type? And if it is the heavenly temple, is not the action described symbolic of corresponding events which affect the church militant?

The first plague inflicts "a grievous sore on the men which had the mark of the beast, and them which worshipped his image."—16:2. A sore is the outward manifestation of a diseased, corrupt state of the physical system.—The poison that had rankled in the veins becomes a painful and loathsome blotch upon the surface. In Isaiah (1:5, 6,) the loathsome corruption of Israel is described by the same imagery.—It made Israel like "Sodom and Gomorrah."—Isa. 1:8-10. Does not the sore of this plague mark its location to be, especially, in that "street of the great city which spiritually is called Sodom?"—Rev. 11:8. This is usually applied to France. The unblushing and unparalleled corruption of society in France, which preceded and gave birth to the revolution and its atrocities, was the direct result of the extermination of the Bible and its disciples. We give, in proof, the following from Croly:—

"The first steps of Louis had been turned to the extinction of the Church. 'He published regulations, calculated to discourage the Protestants, and sent missionaries into those districts where they most abounded, to instruct and convert them.'—*Ranken*. But those instructors were soon followed by missionaries of a less equivocal character. Regiments of cavalry were sent to scour the country, and Dauphine and the surrounding provinces were the scene of ferocious license. The final subversion of the Church followed; and Louis exulted in the policy which had purified his kingdom of every man who read the Bible.

"In the midst of this extirpation of the heretics, Louis sprang from a couch, which even the morals of France looked with shame, to send desolation through Germany.

"The primary cause of the French Revolution was the exile of Protestantism.

"Its decency of manners had largely restrained the licentious tendencies of the higher orders; its learning had compelled the Romish ecclesiastics to similar labors; and while Christianity could appeal to such a Church in France, the progress of the infidel writers was checked by the living evidence of the purity, peacefulness, and wisdom of the Gospel. It is not even without sanction of Scripture and history to conceive that, the presence of such a body of the servants of God was a divine protection to their country.

"But the fall of the Church was followed by the most palpable, immediate, and ominous change. The great names of the Romish priesthood, the vigorous literature of Bossuet, the majestic oratory of Massillon, the pathetic and classic elegance of Fenelon, the mildest of all enthusiasts; a race of men who towered above the genius of their country and of their religion; passed away without a successor. In the beginning of the eighteenth century, the most profligate man in France was an ecclesiastic, the Cardinal Dubois, prime minister to the most profligate prince in Europe, the Regent Orleans. The country was convulsed with bitter personal disputes between Jesuit and Jansenist, fighting even to mutual persecution on points either beyond or beneath the human intellect. A third party stood by, unseen, occasionally stimulating each, but equally

despising both, a potential fiend, sneering at the blind zealotry and miserable rage that were doing its unsuspected will. Rome, that boasts of her freedom from schism, should blot the eighteenth century from her page.

"The French mind, subtle, satirical, and delighting to turn even matters of seriousness into ridicule, was immeasurably captivated by the true burlesque of those disputes, the childish virulence, the extravagant pretensions, and the still more extravagant impostures fabricated in support of the rival pre-eminence in absurdity; the visions of half-mad nuns and friars; the Convulsionnaires; the miracles at the tomb of the Abbe Paris; trespasses on the common sense of man, scarcely conceivable by us if they had not been renewed under our eyes by Popery. All France was in a burst of laughter.

"In the midst of this tempest of scorn an extraordinary man arose, to guide and deepen it into public ruin—VOLTAIRE; a personal profligate; possessing a vast variety of that superficial knowledge which gives importance to folly: frantic for popularity, which he solicited at all hazards; and sufficiently opulent to relieve him from the necessity of any labors but those of national undoing. Holding but an inferior and struggling rank in all the manlier provinces of the mind, in science, poetry, and philosophy; he was the prince of scorners. The splenetic pleasantry which stimulates the wearied tastes of high life; the grossness which, half concealed, captivates the loose, without offence to their feeble decorum; and the easy brilliancy which throws what colors it will on the darker features of its purpose; made Voltaire the very genius of France. But under this smooth and sparkling surface, reflecting like ice all the lights thrown upon it, there was a dark and fathomless depth of malignity. He hated government; he hated morals; he hated man; he hated religion. He sometimes bursts out into exclamations of rage and insane fury against all that we honor as best and holiest, that sound less the voice of human lips than the echoes of the final place of agony and despair.

"A tribe worthy of his succession, showy, ambitious, and malignant, followed; each with some vivid literary contribution, some powerful and popular work, a new deposit of combustion in that mighty mine on which stood, in thin and fatal security, the throne of France.—Rousseau, the most impassioned of all romancers, the great corrupter of the female mind.—Buffon, a lofty and splendid speculator, who dazzled the whole multitude of the minor philosophers, and fixed the creed of Materialism.—Montesquieu, eminent for knowledge and sagacity; in his 'Spirit of Laws' striking all the establishments of his country into contempt; and in his 'Persian Letters,' levelling the same blow at her morals.—D'Alembert, the first mathematician of his day, an eloquent writer, the declared pupil of Voltaire, and, by his secretaryship of the French academy, furnished with all the facilities for propagating his master's opinions.—And Diderot, the projector and chief conductor of the 'Encyclopedie,' a work justly exciting the admiration of Europe, by the novelty and magnificence of its design, and by the comprehensive and solid extent of its knowledge; but in its principles utterly evil, a condensation of all the treasons of the school of anarchy, the *lex scripta* of the Revolution.

All those men were open infidels; and their attacks on religion, such as they saw it before them, roused the Gallican Church. But the warfare was totally unequal. The priesthood came armed with the antiquated and unwieldy weapons of old controversy, forgotten

traditions and exhausted legends. They could have conquered them only with the Bible; they fought them only with the Breviary. The histories of the saints, and the wonders of images, were but fresh food for the most overwhelming scorn. The Bible itself, which Popery has always labored to close, was brought into the contest, and used resistlessly against the priesthood. They were contemptuously asked, in what part of the sacred Volume had they found the worship of the Virgin, of the saints, or of the Host? where was the privilege that conferred saintship at the hands of the Pope? where was the prohibition of the general use of Scripture by every man who had a soul to be saved? where was the revelation of that purgatory, from which a monk and a mass could extract a sinner? where was the command to imprison, torture, and slay men for their difference of opinion with an Italian priest and the college of cardinals? To those formidable questions the clerics answered by fragments from the fathers, angry harangues, and more legends of more miracles. They tried to enlist the nobles and the court in a crusade. But the nobles were already among the most zealous, though secret, converts to the 'Encyclopedie'; and the gentle spirit of the monarch was not to be urged into a civil war. The threat of force only inflamed contempt into vengeance. The populace of Paris, like all mobs, licentious, restless, and fickle; but beyond all taking an interest in public matters, had not been neglected by the deep designers who saw in the quarrel of the pen the growing quarrel of the sword. The perpetual ridicule of the national belief was kept alive among them. The populace of the provinces, whose religion was in their rosary, were prepared for rebellion by similar means; and the terrible and fated visitation of France began."—*Apoc.*, pp. 280—6.

Thus it was that "a great voice out of the temple" said to this first angel, "Go your way!" No man could speak for God's slaughtered children in Papal France as a Christian, and while the court and altar were exulting over their extirpation, the horrors these martyrs for the truth had suffered seemed to haunt the mind of Voltaire so that he could find no rest until he spread out the living and maddening images before the world.—(See Michelet on "The Jesuits.") The sore fell on the adherents of the old Papal state—them that had the mark of the beast; it was the continued infection of the "Godless Empire"—the image of the beast. The self-styled representatives of heaven had butchered the flock they should have protected, and imposed silence on all who might witness against them. Humanity could refrain no longer. Hell itself seemed glad of the opportunity to turn the abominations itself had prompted in malignant triumph on their perpetrators. Corrupt, loathsome, infidel France! she first forsook her polluted throne and desecrated altars, and then overturned them, that they might be cleansed by a baptism of human blood!

The second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea. A sea of blood is by no means an extravagant symbol of the general carnage which spread over the Papal world on the outbreak of the French Revolution. And if "the sea" refers to a particular class, or locality, there is not so much difficulty in finding a scene to correspond, as in determining, where all is blood, which part in particular is meant. Dr. Gill, who wrote forty years before the revolution (1752); and believed the fulfilment to be then future, supposed "the sea" might denote the maritime sections of the Papal church, "par-

ticularly Spain and Portugal: and as the second trumpet brought the Vandals into these places, so this vial will affect the same, and bring wars and desolations into them." Let any one read the account of "the wars of the peninsula," by Alison and others, and they will find scenes of blood that no symbol could fully represent.

As the sore of the first vial may represent a corrupt state of the political and social system; so "the blood of a dead man" may have a corresponding import, and refer to the deadly political stagnation that fell upon Papal Europe when they saw such providential judgments breaking forth from every quarter. And if life denotes political independence and power, the dying of "every living soul in the sea" may denote the loss of that independence, not only by every government of Papal Europe, but by the revolutionists themselves, as revolution succeeded revolution, and "they successively destroyed each other."

The third angel poured out his vial on the rivers and fountains of waters; and they became blood." Here, again, the difficulty is not so much the finding of a scene of blood, but the class, or locality, that may be intended. "All the rivers run into the sea," and of course must have their fountains, or head-waters, in the higher parts of the earth. But do the subjects of this plague sustain a symbolic relation to the symbolic earth and sea, or does the prophecy point to some literal, geographical locality that is distinguished by rivers and fountains? A doubt is suggested as to the symbolic sense of the geographical terms used in this portion, from the fact that all the angels are commanded to "pour out their vials on the earth," while the first only does this. It seems, therefore, that in the command, "the earth" must be understood in the comprehensive sense of all that pertains to it—sea, rivers, fountains, and atmosphere, as well as the dry land, and not as denoting the Roman earth as distinct from every nation, kindred, tongue, and people (14:6); or else these angels did not obey the command. If we understand these terms as designating literal geographical localities the difficulty is lessened, if not removed. So Dr. Gill understood them. He says: "The third vial will be poured out on those rivers and fountains which may point to those places adjacent to Rome, as Italy and Savoy: and as the third trumpet brought the Huns into those parts, so this vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state." Let any one look at the facts of history within the last half century, and then judge if Dr. Gill was not an extraordinary interpreter, to speak thus nearly fifty years prior to the fulfilment?

"The angel of the waters" vindicates the justice of the plague: "They have shed the blood of saints and prophets; and thou hast given them blood to drink, for they are worthy!" And another angel, or voice, out from the altar, (from whence had been heard this cry, "How long, O Lord . . . dost thou not judge and avenge our blood?"—6:9) responds to the angel of the waters, "Even so, Lord God Almighty, true and righteous are thy judgments!" The work of vengeance has begun.

The fourth angel pours out his vial on the sun. On any construction, this is an exception to the command—v. 1. If it is to be understood literally, it can apply only to the judgment scene after the advent. If it is to be understood figuratively, it must denote the central political body, to which other political bodies sustain the relation of secondary bodies. And in the order of history it must apply to the French empire. Its power is augmented to make it a more terrible, scorching plague to ungodly men. All the facts of the case, as we have before shown, agree with this supposition. Napoleon regarded France as the sun to which other nations should be satellites.—The ungodly acknowledge these plagues to be of God, but they only call forth new blasphemies. Where all were blasphemers, the difficulty would be to find those who were not of that character.

The fifth vial is poured on the seat of the beast; and his kingdom is filled with darkness; and they gnaw their tongues for pain, and blaspheme the God of heaven, because of their pains and their sores. If the dragon fell from heaven when he gave his seat, power, and authority to the beast, this plague must bring his worthy successor near to the gates of hell.—Writhing in pain; full of sores; shut up in darkness, without any source of alleviation but to gnaw the tongue and utter blasphemies against God! Can this have been fulfilled?

It seems hardly possible. Still, the testimony of those who have filled that "seat" would indicate as sad a state of things as this. But the facts must be reserved till we come to the seventeenth chapter.

The sixth angel poured out his vial on the great river Euphrates; and its waters were dried up, that the way of the kings of the east might be prepared. By a somewhat general consent, the great river Euphrates is referred to the Ottoman Empire. The reason, doubtless, is, that this, or what is equivalent, seems to be its necessary reference in another place.—Chap. 9:14. By a common metonymy, that nobody misunderstands, and that is supposed to exist in the other geographical terms of the portion, the name of the place is put for the power which occupies it. A pure symbolic sense would require us to refer it to some power which sustains a similar relation to the mystic Babylon that the Euphrates, on which old Babylon was built, sustained to that city. On either view, facts too familiar to need repetition, show that the period has arrived. If it were more distinctly intimated that these kings of the east were to be gathered to destroy Babylon, as Cyrus was raised up from the east (Isa. 46:11) to destroy her prototype, the sense would be less difficult. It is more natural to suppose they are gathered, like the kings of the earth and of the whole world, to the great battle. That battle is to come after the advent; the destruction of Babylon is to precede the battle; the hosts are mustering; but who heeds the alarm?

But one of these vials of wrath remain.—Great Babylon—Papal Rome—comes into remembrance, to give unto her the cup of the wine of the wrath of God, under that vial. As we interpret the portion, the events of the sixth vial have begun. The Judge himself proclaims, "Behold, I come as a thief!"

Reception of New Truths.

The naturally strong conservative feeling of man is never more strikingly displayed than on the occasion of the promulgation of a new truth in the world. It comes before the public quite friendly; often for a long time it stands in a miserable minority of one. It struggles hard to gain a footing; is jostled about rudely, jeered, despised, and ridiculed; and its promulgator is, perhaps, characterized as a quack, an impostor, or a maniac. If the new truth is calculated to interfere rudely with the gains of any established class, then woe to the man who has ushered it into life; let him then be fully prepared to encounter the hardest possible measure of calumny, abuse, and persecution.

The majority, however, do not feel quite so strongly as this. They are passive compared with the others. Walter Savage Landor's description of the "Critics' Reception of a New Book," not inaptly applies to them:—

"They rise slowly up to it, like carp in a pond, when food is thrown among them: some of which carp snatch suddenly at a morsel, and swallow it; others touch it gently with their barb, pass deliberately by, and leave it; others wriggle and rub against it more disdainfully; others, in sober truth, know not what to make of it, swim round and round it, eye it on the sunny side, eye it on the shady; approach it, question it, shoulder it, flap it with the tail, turn it over, look askance at it, take a pea-shell or a worm instead of it, and plunge again their contented heads into the comfortable mud. After some seasons the same food will suit their stomachs better."

Such persons are generally satisfied to be led and influenced by those whom they are accustomed to follow in such matters; and the question they ask is similar to that which was once put on the distinguished occasion of the promulgation of a great new truth in the world: "Have any of the rulers or Pharisees believed it?" If the answer is "No," then they have generally no more to say to it, and go on contentedly in their old way till greater light reaches them.

It is somewhat humiliating to look back to the period at which some of the great truths, now universally recognized to be true, were ushered into the world, and to note the reception which they met with; nor is the retrospect altogether without its instruction to even a comparatively enlightened age. The truths to which we refer are now so clear and demonstrable, that we are disposed to look upon him as a fanatic or ignoramus who could venture to doubt them. And yet there are, from time to time, other new truths coming up, meeting with the same obstructions and denunciations; truths which have not yet been able to over-

come the obstinate adherence of mankind to that which is established; but, in reference to which, probably some future age might be disposed very much to question our enlightenment for ever having resisted or doubted them. Posterity, however, only very slowly comes up with the thinker or discoverer; and generally, it is not till he is dead, that full justice is done to the purity of his motives, or the philanthropy of his designs.

Galileo's discovery of the motion of the earth was felt to be an awful innovation on the old convictions of men. He had the daring audacity, this man of science, in opposition to the long-received dogma that the earth stood still, to allege that the earth moved and revolved on its axis. The then-existing notion was, that the world was limited to this "dim spot which men call earth," with its twinkling stars set about it only as so many little ornaments to please the eyes of the ant-like humanities moving on its surface. Galileo dared to conceive and to prove, that this orb was but a mere speck in the creation of God, and that the utmost verge of man's imagination was but the threshold of His works. He was thrown into a dungeon for his heterodoxy; but the truth could not be stifled. "Still it moves!" was Galileo's inmost conviction. And, thanks to the progress of thought, the sublime heterodoxy of Galileo, is now one of the accepted triumphs of human intellect, one of the most glorious victories of science and truth. Still nearer to our own day, the truths of geology, now acknowledged as such by all enlightened men, were tabooed as dangerously heterodox, because they were not supposed to tally with the views which were accustomed to be held and taught. "Supposed," we say—for the most learned and religious men, of all sections of the church, are now at one on this point; and we have such teachers as Dr. Buckland and Dr. Pye Smith, now occupied in eloquently enforcing the new truths of geology.

Christopher Columbus's discovery of the New World was one of the issues of Galileo's thought. He promulgated his theory of the existence of a western continent, and how was it received? It was "rejected as the dream of a chimerical projector." Columbus was, however, fully possessed by his idea, and wandered for many years, for help to carry it out. At last he succeeded, by the aid of a monk and a doctor; his expedition sailed, and the new truth was established. Everybody then cried, "How easy! surely, no one could have doubted it!" So did the courtiers also observe, when Columbus showed them how an egg could be made to stand on its end!

Dr. Harvey's promulgation of the true circulation of the blood was received with shouts of derision by his contemporaries. They had been taught that the arteries carried air, not blood; and the new truth was an overthrow of all their preconceived notions, which was not to be borne. He was lampooned and satirized; lost his practice; and was disowned by his medical brethren. It was a dangerous and subversive doctrine, which must be put down! And yet the new truth was fully established in its own good time.

Dr. Jenner's discovery of vaccination, by means of which the fearful scourge of small pox has almost been banished from civilized countries, was received with equal scorn. The proposal was scouted, without hesitation or thought, and Jenner was made a mark for all wits to shoot at. He was about to bestialize the human race, by introducing into their system the matter taken from the pustules on the cow's udder! He could scarcely live through all the fury and indignation that were heaped upon him. After promulgating his views in a modest and argumentative style, he set off to London to exhibit his process of vaccination to the faculty; but, after remaining there for two months, he could not get a single medical man to test its efficacy. Yet he had the courage to go onward; and he finally succeeded in establishing the new truth. How we smile at all this now! And yet it is just as possible that we may be treating new views of the present day in an equally irrational manner.

But perhaps the most interesting case of all is that of Robert Fulton the inventor of the steamship. As early as the year 1793, he communicated his invention to Lord Stanhope, in the hope that the English government would enable him to carry his discovery into effect. But it was not until the year 1807 that he finally succeeded, by the aid of an American minister, Mr. Livingston. While his boat was building at New York, it was the object of sneers, contempt, and ridicule. "As I had occasion," says Mr. Fulton, in his own narrative

of the event, "to pass daily to and from the building-yard while my boat was in progress. I have often loitered, unknown, near the idle groups of strangers gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer, or ridicule. The loud laugh rose at my expense, the dry jest, the wise calculation of losses and expenditure, the dull, but endless repetition of 'the Fulton folly.' Never did a single encouraging remark, a bright hope, or a warm wish, cross my path." At length the boat was built, launched, and the first experiment of its steaming powers was to be made. There were abundant predictions of failure, of course. The boat, however, moved away from the shore, then the machinery came to a stand, for it was yet far from perfect. "To the silence of the preceding moment," continues Mr. Fulton, "now succeeded moments of discontent and agitation, and whispers, and shrugs. I could hear distinctly repeated, 'I told you so—it is a foolish scheme—I wish we were well out of it.' I elevated myself on a platform, and stated that I knew not what was the matter; but if they would be quiet, and indulge me for half an hour, I would either go on or abandon the voyage. I went below, and discovered that a slight maladjustment was the cause. It was obviated. The boat went on; we left New York; we passed through the Highlands; we reached Albany! Yet, even then, imagination superseded the force of fact. *It was doubted if it could be done, or if it could be made, in any case, of any great value.*"

Discouraging though these facts be, they are not to be wondered at. The opposition to new views must be regarded as altogether human, natural, and inevitable. The conservative feeling is useful, unless carried, as it often is, to the extent of inveterate prejudice and bigoted adherence to what is. It is proper that we should hold by the old until the new has been proved to be the better. Only, let all new views have a fair hearing, and be tested, not so much by existing notions of things, as by their own intrinsic truth and worth. There always will be a strong conservative party to prevent their too sudden adoption. Among such are always to be found the more aged members of society. Goethe has said, "that no man receives a new idea, at variance with his preconceived notions, after forty." This is, probably, putting the case rather too strong; but, generally speaking, it will be found correct. You will very rarely find a medical man, for instance, beyond forty, ready to take up with new modes of treating disease, no matter how sufficient are the facts produced in its favor; nor old lawyers ready to advocate ameliorations in the criminal code—the most stubborn opponents of such measures having invariably been the old lawyers in the House of Lords. Then, the general mass of men will be found on the side of the old established notions—the power of testing and sifting new views being as yet a comparatively rare endowment. The number of those who will undergo the toil and labor of patiently *thinking out a subject*, is, in every country, comparatively small. Hence, every new truth, no matter under howsoever favorable circumstances given to the world, must, for a long time, remain greatly in a minority among the mass of the people. It has to maintain a struggle, step by step, against obstinate opposition, and fights its way up to a majority, through contumely and ridicule,—this very opposition and ridicule being probably necessary to stimulate the infant truth in its growth to an ultimate unassailable vigor.—*Eliza Cook's Journal.*

An Old Prize Fight.

It occurred about eighteen hundred years ago, and lasted for more than thirty years. The number of "rounds" which were given has not been recorded—but it was evidently very large.

Many spectators were present. The combatants were "compassed about with a great cloud of witnesses." Apostles, martyrs, saints and angels, were looking on with evident interest, and deeply anxious for the result. Never was there such a goodly collection seen at any modern combat.

The parties appeared to be very unequally matched. The name of one was Paul—a man who "gloried in infirmities," and who was said to be in "bodily" presence weak. The other's name was Legion, better known as 'the World, the Flesh and Devil.' The quarrel commenced while they were going to Damascus. They were the best possible friends when they started, and yet before the end of their journey,

they almost came to blows, and then the challenge was given which resulted in this famous fight.

Paul commenced a course of *active preparation* for it. He was "temperate in all things." "He kept his body under and brought it into subjection." And he learned the use of some curious weapons. One was called the "Shield of Faith"—another "all Prayer," and a third, the "Sword of the Spirit."

The "stake" was very large. It was the soul, and an "incorruptible and glorious crown which the Lord the righteous Judge should give him." Paul was not in the habit of boasting, and yet when once speaking of the probable issue of the fight, he declared, "I can do all things through Christ which strengtheneth me." Nor did he ever seem to doubt the result. Long before the contest was ended, he exultingly cried, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Each of the parties had their *seconds* and friends, and Paul had good reason to know that some who ought to have been with him, were his most bitter enemies. Once he declared, "I find a law in my members warring against the law of my mind."

When he was once fairly engaged in the contest, he proved himself a most skilful combatant. He did not deal out his blows at random. Every one "told." "He fought not as one that beateth the air." Yet with all his skill he was dreadfully bruised, and was forced to admit that he "wrestled not with flesh and blood, but against principalities and powers, and spiritual wickedness in high places." Once his friends thought he was fairly beaten, for he lay as one dead. But while they stood sorrowing over him, he rose up in "good time," exclaiming as he renewed the fight, "cast down, but not destroyed."

His Friend that stuck "closer than a brother" always stood by him, and when he leaned back upon his breast faint and breathless, would whisper in his ear, "Fear not, for I am with thee," "my grace is sufficient for thee."

When from pain and weariness he was ready to exclaim, "O wretched man that I am," he would refresh himself with a thought of the prize, and his eye would brighten and his arm be nerved anew when "he reckoned that the sufferings of this present time, were not *worthy* to be compared with the glory that should be revealed in him."

His adversary dealt many *foul blows*.—Yet Paul was always ready to parry or to bear them, and "rejoiced that he was counted *worthy* to suffer."

At length this dreadful conflict drew to a close. To one of his young companions whom he had taught how to fight, and to endure hardness, he declared, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Paul died in the very hour of triumph, and shouted as he fell, "O death, where is thy sting? O grave, where is thy victory?" Then the last blow was struck, and the enemy forever vanquished. Yet he took to himself no credit. When the crown was placed on his brow, he took it off and cast it at the feet of his dearest and best Friend, who had first instigated him to undertake the contest, saying, "Not unto us, but unto thy name be all the glory."

The particulars of this old fight are found in a book first published at Rome and Ephesus, in which are also recorded some accounts of battles still more ancient. Many are mentioned who endured a "great fight of afflictions," of "whom the world was not worthy." And what is singular, some of the brave old prize fighters were dealt far more hardly and unjustly with, than any of modern times. The world had very little sympathy for them, and often they were "stoned and sawn in sunder, and made to wander in dens and caves of the earth. Yet they rejoiced therein, and when they obtain the crown, every tear will be wiped away, and every trial abundantly recompensed.

Their history has been given to us for an example, and to encourage us it is added, "Be thou faithful unto death, and I will give thee a crown of life." It is to be feared that many who *profess* to have entered the lists, strike but feeble and infrequent blows. Sometimes they are seen walking arm in arm with their sworn enemy, and looking very little like prize fighters. Indeed, it is often difficult to decide whether they are not actually the friends of Legion. At least, they do pretty much as he bids them, and thus leave little to quarrel about. They would be glad to wear the crown,

but hate to fight for it, nor do they like the preparations necessary for a vigorous contest, the laying aside of every weight, the renunciation of the world, and the denial of self. Few seem to be in earnest to overcome the world and "to fight the good fight," and yet only by so doing can we be crowned with unfading glory. "He that overcometh, shall inherit all things."

Sure I must fight if I would reign:
Increase my courage Lord,
I'll bear the toil, endure the pain,
Supported by thy word.

Christian Observer.

The Grave.

No stone marks the spot where Bertie, and Clara, and Ernie, sleep. The earth is raised over it in a green mound, the silver daisies spangle the long grass, and, opening their eyes of beauty, gaze from thence at the distant stars. The sun shines on that lowly grave; the moon sheds her silvery light there; and the eloquent stars send thither their bright answering glances from the glories of their brilliant firmament. Sunshine, and shower, and dew, fall freely there. Perhaps, too, the angels, on their ministering missions, as they pass the spot, may not disdain a glance at the place where the *three children sleep*. However, one thing is certain, that imperishable memorials are erected in the minds of the village children, any one of whom can point the stranger to Bertie's, and his sister's, and brother's grave. "(They) were lovely and pleasant in their lives, and in their death they were not divided;" and there they lie, side by side, sleeping in Jesus, until "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Yes, we may never sleep as they do;—perhaps, before another day shall dawn, the heaven may be rolled away as a scroll, and the Judge descend upon his great white throne to judgment.—See Rev. 22:20. Should it be even so this very night, how would it find you, my dear reader? With your lamp trimmed, and your light burning, waiting for the Lord? loving and "looking for his appearing?" with the words trembling on your lips, and ready to burst forth into the joyous exclamation, "Lo! this is our God! we have waited for him! He hath come to save us?" Or, as the deep thunder of the last trumpet (whose shrill blast wakes the dead) roll over your distracted and then awakened soul, shall you be found appealing to the relentless rocks for shelter, and to the mocking mountains for an everlasting interment beneath their mighty masses? Ah, unsaved soul, the unutterable anguish of those moments will be constituted by the too late acquired knowledge that God was love to you! that heaven was open to you! that the Lord Jesus, now your judge, once poured out his heart's blood as the propitiation for your sins! That God the Father so loved you that He gave up for your ransom the son of his bosom—his well-beloved and only son; that God the Son forsook the glories of his exalted position as the Creator of the world, and stooped to poverty, ignominy, and death, for you! That the Holy Spirit hath daily, hourly plead with you, following you along every lane of life, crying, "Turn ye, turn ye, for why will ye die?" "Hear, and your soul shall live!" God hath given to you eternal life, and this life is in his Son.—1 John 5:10, 11. Jesus died for you! God is beseeching you! Christ is beseeching you! the Holy Spirit is beseeching you!—"Be ye reconciled to God!" "Through this man (Christ Jesus) is preached unto you forgiveness of sins!" The record is true—believe, and live!

It is not too late yet—hallelujah! "Now is the accepted time, now is the day of salvation!" "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." O, come and join the ranks of pardoned sinners.—Come!—that when the trumpet shall sound, you may be caught up to meet the Lord in the air.—See 2 Thess. 4:14, 18. That when the elements are melting like a furnace, you may stand as on a sea of glass, out of the reach of the devouring flame, which shall burn up the earth and the works that are therein.—See 2 Pet. 2:9, 10. That ye may accompany the great Creator with the sons of God, who sang over the creation of the first earth, and behold him moulding again the mighty fabric into hill and dale, mountain and valley, with his plastic hands (nay—by His word, commanding, and it stands fast), spreading out once more the lately dissolved heavens as a blue curtain,

and clothing the new-made world with Edenic beauty, you may recognize in the great Restorer and Almighty Creator your Saviour!—Jesus, "King of kings, and Lord of lords!" Hallelujah! Amen.—*Memorials of Bertie's Brother and Infant Sister.*

"No Remedy."

I once saw a man who had the hydrophobia. He had received a slight wound in the hand as he was sporting with a favorite dog. For months he carried the virus in his system, and was unconscious of the dreadful fact.

He was preparing to set out on a visit to a beloved sister. She had recently commenced keeping house, and the young man anticipated a great deal of pleasure in seeing her under her own roof. The carriage which was to convey him was at the door.

He sat down to the breakfast table. His mother handed him a cup of coffee. He shuddered as he took it. With some difficulty he brought it to his lips. The attempt to swallow a small portion of its contents occasioned spasms which nearly suffocated him. He rose from the table convinced that he had within him the elements of a disease for which there was no remedy.

The disease soon developed itself. At his own earnest request, he was confined in a manner which rendered it impossible for him to injure others. I saw him in one of his most dreadful paroxysms. O! it was fearful to see a fellow creature in that condition, and to feel that there was no remedy.

But there is a still a more dreadful evil for which there is no remedy. In 2 Chron. 36 we read: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." There is no remedy for the wrath of a long-suffering God. Terrible as may be the paroxysms of agony which may seize the soul in the hour of dissolution, there is no remedy. Unspeakable as will be the misery of the soul as it endures its everlasting punishment, still there will be no remedy.

What torturing anxiety would seize the reader were there the slightest probability that he has within him the seeds of a moral disease, which is adapted to cause the wrath of God to rise until there is no remedy?

There is now a remedy within your reach. Apply it while it is in your power. Do not let your friends, as they gaze on your despairing death-struggles, feel that there is no remedy. Do not enter eternity to behold, in characters of fire, on the walls of your eternal prison,—*"The wrath of the Lord arose till there was no remedy."*—N. Y. Obs.

Uncle Ben's Sermon.

Not many years ago we heard Uncle Benjamin discussing this matter to his son who was complaining of having no leisure:

"Rely upon it, Sammy," said the old man, as he leaned upon his staff, with his gray locks flowing in the breeze of a May morning, "murmuring pays no bills. I have been an observer any time these fifty years, and I never saw a man helped out of a hole by cursing his horses. Be as quiet as you can, for nothing will grow under a moving harrow, and discontent harrows the mind. Matters are bad, I acknowledge, but no ulcer is any better for fingering. The more you groan, the poorer you grow."

"Repining at losses is only putting pepper into a sore eye. Crops will fail on all soil, and we may be thankful that we have not a famine. Besides, I always took notice, that whenever I felt the rod pretty smartly, it was as much as to say, here is something which you have to learn. Sammy, don't forget that—your schooling is not over yet, though you have a wife and two children."

"Aye," cried Sammy, "you may say that, and a mother-in-law and two apprentices into the bargain; and I should like to know what a poor man can learn here, when the greatest scholars and lawyers are at loggerheads, and can't for their lives tell what has become of the hard money."

"Softly, Sammy, I am older than you; I have not got these gray hairs and these stooped shoulders without some burdens. I could tell you stories of the days of continental money, when my grand-father used to stuff the sulky-box with bills to pay for a yearling or a wheat fan, and when the Pennsylvania women used thorns for pins, and laid their tea-pots, in the garret. You wish to know what you can learn—you can learn these seven things.

First: That you have saved too little and spent too much. I never taught you to be a miser, but I have seen you giving your dollars for a notion, or to go to the opera, when you might have laid one-half aside for charity, and one-half aside for a rainy day.

Secondly: That you have gone too much upon credit. I always told you credit was a shadow; it shows there is a substance behind, which casts the shadow, and but a small body may cast a great shadow, and no wise man will follow the shadow any further than he can see the substance. You may now learn that you have followed the opinion of others until you have been decoyed into a bog.

Thirdly: That you have been in too much haste to become rich. Slow and easy wins the race.

Fourthly: That no course of life can be depended upon as always prosperous. I am afraid that the younger race of working men in America have a notion that nobody would go to ruin on this side of the water. Providence has greatly blessed us, and we have become presumptuous.

Fifthly: That you have not been thankful enough to God for his benefits in past times.

Sixthly: That you may be thankful our lot is no worse. We might have famine, or pestilence, or war, or tyranny, or all together.

And last, to end my sermon, you may learn to offer, with more understanding, the prayer of your infancy, Give us this day our daily bread."

The old man ceased, and Sammy put on his apron, and told Dick to blow away at the bellows.—*Luth. Observer.*

They Say—

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say— Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard, who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumor as nothing.

They say— Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the person to have it known? or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say— To whom do they say it? To those who have no business with the affair? To those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say— Well, do they say it to him? Or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

They say— Well, suppose it is true. Are you sorry for it? or do you rejoice that a brother has been discovered erring? O, pity him if he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true, do not bruit it abroad to his injury. It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered, or err, as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.

Remember thy follies, thy sins, and thy crimes;
How vast is that infinite debt!
Yet mercy hath seven by seventy times
Been swift to forgive and forget!

Watchman and Reflector.

SELF-ESTEEM.—Opinion of ourselves is like the casting of a shadow, which is always longest when the sun is at the greatest distance. By degrees the sun approaches, the shadow shortens, and under the direct meridian light it becomes none at all. It is so with our opinions of ourselves; while the good influences of God are at the greatest distance from us, it is then that we conceive the best opinion of ourselves. As God approaches, the conceit

lessens, till we receive the fuller measure of his grace, and then we become nothing in our own conceit, and God appears to be all in all.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 26, 1850.

Final Command and Warning.

INTERPRETATION OF SYMBOLS, FIGURES, &c.

"And he said to me, These words are faithful and true. And the Lord, the God of the spirits of the prophets sent his angel to show his servants the things, which must shortly take place. And behold, I come quickly: happy is he, who keepeth the words of the prophecy of this book. And I John saw and heard these things. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. And he saith to me, see thou do it not: I am thy fellow-servant, and one of thy brethren the prophets, and one of those, who keep the words of this book: worship God. And he saith to me, Seal not up the words of the prophecy of this book: for the season is near. He, who is unjust, let him be unjust still: and he, who is filthy, let him be filthy still: and he, who is righteous, let him perform righteousness still: and he, who is holy, let him be holy still. Behold, I come quickly; and my reward is with me, to give each one as his work shall be. I am the Alpha and the Omega, the first and the last, the beginning and the end. Happy are those, who do his commandments, that they may have the privilege of the tree of life, and may enter through the gates into the city. For without are the Sodomites, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and whoever loveth and practiseth falsehood. I Jesus have sent my angel to testify to you these things in the congregations. I am the root and offspring of David, the bright morning-star. And the Spirit and the bride say, Come! And let him, who heareth, say, Come! And let him, who thirsteth, come. And whoever will, let him take the water of life freely.

"I testify to every one, who heareth the words of the prophecy of this book, If any one shall add to these things, God will add to him the plagues written in this book: and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, and from the things written in this book. He, who testifieth these things, saith, Surely I come quickly. So be it, come, O Lord Jesus!" "The grace of our Lord Jesus Christ be with all the saints."—Rev. 22:6-21.

The revelator having been conducted down through all the symbolic representations of the future, his instructor affirms the truthfulness of all that has been presented to him. The communications made are of so great importance, that the God of the spirits of the prophets sent his angel to show to the church the things which were shortly to take place, i. e., begin to be fulfilled. If the events revealed are of such significance, how can the church justify her indifference to the teachings thus divinely revealed? The words of this prophecy were not to be hidden or sealed; they were to be open to the perusal of all.

The angel also shows that when this period commences, there will be no more any change of character. Whether unjust or holy, clean or filthy, they are thenceforth to continue with the same moral character that they are then possessed of. The wicked are not spoken of then as extinct. The various classes of the ungodly are expressly affirmed to be without. If they are extinct, they cannot be without. In this condition,—still corrupt and still existing,—is the last reference made to them by inspiration. If God thus leaves them, can we be guiltless of adding to or taking from his words, if we affirm the cessation of their existence. This is an important consideration, and should be duly pondered ere we venture to pronounce respecting their destiny.

The blessing pronounced on all who are found worthy of eternal life, synchronizes with that pronounced on the subjects of the first resurrection.—That, then, is the introduction to this state.

The invitation to all to come and partake of the promised blessings, is worthy of our heavenly Father, who has made every needful provision for the salvation of the race; so that those who are finally lost will be inexcusably so.

The curse pronounced on those who shall add to or take from the meaning of the words of the book of this prophecy, should make all who venture on its exposition pause and candidly inquire of their hearts if truth is their only object, and if they have no self-

ish motive to subvert? When such opposing interpretations have been given of it, some—many, it is to be feared—have come within the spirit of this threatening. We may have made many errors in the expositions we have given, but we are conscious of but one desire, and that has been, to unfold its divine teachings.

We have now gone over all the symbols we have found in the Bible. These articles have been continued for some length of time. We hope that our labors have not been in vain. Where brethren have not been able to admit the conclusions we have arrived at, we trust that they have seen nothing in the spirit of our investigations from which to dissent.

Letter from G. Needham.

DEAR BROTHER:—When I penned my letter on that part of your article relating to the "spirits in prison," I supposed the matter would end there: your notes on the same, seem to demand a few words more.

1. The question, with me, is not, How general, or how limited, was the Pagan idea of hades?

2. Nor was it, How general, or limited, among the Jews?

3. Nor was it, Did the Pagans, or the Jews, originate it? But

4. It was and is, Is it a God-originated idea? This is the thing to be proved. This has not been proved. When it is, I give up the question.

Suppose the Jews originated the idea and the Gentiles borrowed it from them? What then? Why, just as much, as if, the Sadducee Jews, originated the doctrine of no-resurrection, or any other whim, and the Pagans borrowed it from them. All this proves nothing. We must come back to the blessed Word, after all, and let that settle the question. This is the point at issue. From this I shall not be diverted. But while I say this, I will add, there is more and better testimony that it originated among the Pagans, than the Jews. [Note 1.]

5. To your question whether the Saviour would take an ideal to illustrate a reality? I answer, Yes. He would do it, just as much as Jotham, or Nathan, or Joash king of Israel. The fact that Jesus took a prevailing idea, among the Jews, to illustrate something else, no more proves that he sanctioned it, as true, than that Jotham's parable (Judg. 9:7-15) was true, or Nathan's parable to David, or Joash's to Amaziah. Who ever heard a man assert that "the trees went forth on a certain time to anoint a king over them;" and then if an objection was made, tell you, "it is so," "I must believe what Jotham said!" Or that "a certain rich man robbed a poor man of his only lamb," and then tell you, "Nathan says so and I believe Nathan!" But these fictitious relations would be used, just as soon as that of the Saviour, if there was any point to be sustained thereby. And they might with the same propriety, so far as I can see. It is, therefore, just as absurd, in my mind, to affirm the consciousness of the wicked, in torment, or the righteous in happiness, "comforted," before the resurrection, and then say, "my Saviour has said so," &c. &c., as in the cases just alluded to. Since I have come to a better understanding of parables, I would just as soon write a certain Latin quotation, and then give it the translation a school-boy is said once to have done, viz., "I have eaten a mountain harder than brass," as to affirm the above, and then say, "my Saviour says so, and I am constrained to believe what my Saviour says." The argument that must be sustained in this way looks weak, and I only feel confirmed in the opposite. [Note 2.]

6. If Paradise is not a place, what is it? Is it a state? If so, why may we not be in it now—why not the Saviour in it before, while, and after he hung on the cross? Was his state of heart altered? But if it is not a state, it must be a place. If a place, then the name is a proper name. I learned, near forty years ago, that "proper names are the names of persons, places, countries, etc. etc." Now because the LXX. could find no other word in the Greek, befitting the idea conveyed by a certain Hebrew phrase, except *Paradisos*, and therefore used it, proves nothing. The question is, Do Jesus, Paul, and John, all use it in the same sense, and do they mean one and the same place by it? This is the question. I therefore reply to your remarks on this point.

The affirmation so often made, that Jesus told the thief he should be with him, that day, in Paradise, amounts to just as much as many texts usually quoted to prove the conversion of the world. You and I know that the mere punctuation of the words, will give an entirely different signification. While this is so, why urge it as a proof text—because you have no better! [Note 3.]

Again, Is it good argument, because Paul was caught away to Paradise that Paradise then existed? If so, then the new heavens and new earth existed seventeen hundred and fifty-four years ago, for John saw them as long ago, and heard the unutterable anthems of the redeemed. But you do not reason thus about the visions of John,—why do you about those of Paul? He tells you that he was speaking of "visions and revelations." This settles the question. I say as above, an argument thus supported must be weak.

I had designed to say something about Peter and his Master, but have only room for a word. Are we to understand that Peter only means to affirm that God knows how to deliver the godly out of temptation, but not that he will do it—and so of the wicked, that he knows how to reserve them, but not that he will!—This would be comfort and terror, truly, eh? O, let us seek after the truth! [Note 4.]

Yours in the blessed hope, G. NEEDHAM.
Worcester, Jan. 14, 1850.

Note 1.—The above points are expressed as we un-

derstood them, i. e., that the question at issue is, whether it is an idea in accordance with truth, and of heavenly origin? To answer this question it is very important, in absence of other testimony, to inquire whether it accords with, or opposes the general heathen sentiment. Finding it opposed to the prevalent heathen view,—that of final unconsciousness—the allegation made by some that it is heathenism, is greatly weakened. After examining its prevalence among the heathen and among the Jews, the question arises whether the Scriptures favor the prevailing Jewish belief of a conscious existence after death, or the prevailing heathen view of unconsciousness during that state. This brings us to the 5th point.

Note 2.—The question here is, would the Saviour express himself in language which expresses false doctrine, to illustrate an idea, and make no dissent from its incorrectness? We have not room here to enlarge respecting the various kinds or uses of parables—to show how the parables of the New Testament differ from those referred to in the Old,—how parables illustrated by inanimate objects, are of a class different, and are interpreted by laws differing from those where animated ones are the actors, &c. The narration of JOTHAM comes under the common head of fable. It is one of the oldest and most beautiful allegories extant. Does the Saviour use parables like JOTHAM's when inanimate objects are the actors? Never. The parable of JOTHAM cannot, then, illustrate the parables of the Saviour. In the parables spoken by NATHAN to DAVID, real things are taken to illustrate other real things. There were such rich men, and such poor men—those who had large flocks, and those whose possessions were limited to a single lamb. And the rich did thus oppress the poor. The fact that it was a parable, does not take from its force as an illustration of eastern life, independent of its application to DAVID. The fable spoken by JEROASH, (2 Kings. 14:7), is like that of JOTHAM's, and unlike those of the Saviour.

The parables of the New Testament were all uttered by "One who spake as never man spake," and are always taken from realities—unless this (supposing it to be a parable, for the sake of the argument,) is an exception. As we can only understand all parables by learning their principles of construction and interpretation, to understand the parables of the Saviour, we must learn the office which he has assigned them. Take any of his parables:—did he ever illustrate truth by things which had no existence? Take the laborers in the vineyard:—there were vineyards in which laborers were employed. Those unemployed might be found loitering about the market-places,—market-places existed—those employed were paid wages,—the penny was a coin in common use. The hours of the day referred to were their common divisions of time, &c. This peculiarity will be found existing in all the Saviour's illustrations. Does the Saviour illustrate by the parable of the sower? He takes for an illustration just such sowers as did actually exist, they sowed in the manner described. The different kinds of soil on which the seed fell, were kinds of soil on which the seeds of sowers might fall. The products of the seeds falling on those various soils accorded with the results produced by such experiments in husbandry. Every thing is all plain, simple, natural, *truthful*. Taking these familiar objects, to illustrate, they were instructed respecting the things of the kingdom. Nothing unnatural is presented. Sight is not attributed to blind men, or hearing to the deaf, or unconsciousness to the living. Finding that the Saviour always takes realities to illustrate realities, unless the case in question is an exception, what right have we to say that in this case he has departed from his accustomed usage?

Let us inquire for what purpose the illustration of DIVES and LAZARUS is used? He begins the chapter with the parable of an unjust steward, who made to himself friends of the mammon of unrighteousness; and announced to his hearers that no man can serve two masters—God and mammon; but that he will inevitably love one of them to the neglect of the other. This was an unwelcome truth to the Pharisees, and excited their derision. Why did they deride him!—They "were covetous," v. 14. The Saviour then directs his words expressly to these deriding, covetous Pharisees, and told them, that although they justified themselves before men, God knew their hearts, and held in abomination what men highly estimated. To enforce this great truth, he gives them a case to the point. He takes a very rich man, and a very poor man—the one, highly esteemed among men, and in the enjoyment of every luxury which wealth could purchase and the heart of man covet: the other, despised among men, destitute of every earthly enjoyment, and sharing with the dogs

of the mammon worshipper the crumbs which fell from his table, and dependent on them for sympathy in his diseased condition. That there were just such rich men, highly esteemed among men, no one will deny. That there were such poor ones, despised by their fellow worms, none will question. As far, then, as the illustration appertains to this state, it was drawn from realities with which they were all familiar. Now keep in mind the great truth which the Saviour was inculcating!—viz: how God holds in abomination what men highly esteem, the impossibility of worshipping mammon and retaining the favor of God, and that this was spoken to *correct* the sentiments of the deriding Pharisees, who justified their covetousness before men. Having as far as the illustration is confined to this life, illustrated realities by realities, are we to conclude that as soon as the narration passes the portals of the tomb, realities are to be dropped, and a prevalent *fabulous* view substituted to illustrate the future? How does the Saviour show that God abominates covetousness, and the worship of mammon? He does it by showing that when this covetous, man-honored worshipper of mammon, and the man-despised, God-fearing beggar die, they are placed in conditions corresponding to the abomination with which God holds the one, and the favor with which he regards the other. If the Saviour is not showing how God regards these two classes, what is he teaching? and if he is not showing this by the condition in which God places them between death and the resurrection, then how, pray tell us, is he doing it? We plant ourselves on the immovable ground-work of these premises.

Having seen the *truth* CHRIST is inculcating respecting covetousness, and how he is showing God's abhorrence of it, let us follow him, as he leads us through the gate of death, and view their subsequent state. The poor man dies and is borne by angels to the bosom of ABRAHAM. The rich man dies: is he welcomed by angel voices, as he was greeted in the present state by the obsequious homage of those who fawned for the rich man's favor, which was the opinion of the Pharisees? He is buried. The eye of man can follow him no farther; but, in Hades he lifts up his eyes, being in torments, and beholds ABRAHAM and LAZARUS far off, in the enjoyment of comfort! Now prove to us that the subsequent portion of the illustration is false, that after death the favored of God are not comforted, and those abominated tormented; or in other words, prove to us that the Saviour catered to the whims of the populace, took their fabulous opinions to illustrate truths, and gave them the sanction of his word, and you produce a most painful impression on our mind. We could not receive such a view without feeling that we did dishonor to the Saviour. How easy it would have been for the Saviour to have represented them as unconscious, if indeed they were so! but no; he expressly affirms that the worship of mammon placed DIVES in misery, and the worship of God placed LAZARUS in the society of the blessed.

If the state subsequent to death as presented by the Saviour is fabulous, how then does the illustration show God's hatred of covetousness? Can you show that God hates sin by rendering miserable the sinner, when it is not true that he renders him miserable? Would the Saviour show how God abominated covetousness, by representing him as bestowing on the covetous what he will not bestow on them? No, never: it could be no illustration; it would be giving an erroneous view of things. If the servant of God is not comforted in the disembodied state, and the worshippers of mammon distressed, then how, pray tell us, is God's pleasure respecting them shown by the illustration? The Saviour never caters to the opinions of men; and never sanctions as truth an erroneous opinion. Therefore when the Saviour pronounces respecting the state of the departed, however much it may look to others like being hard pushed for argument, we must re-affirm that without some evidence to the contrary, we must believe his declarations.

Note 3.—Because paradise, garden, &c., are not names of places, it does not follow that they are not places. Man is a common name, common to all men. JOHN is a proper name, belonging to a particular person. As paradise is a certain kind of a place, it follows, that it is a place where the righteous are, whether in Eden before the fall, in the intermediate state, or in the new earth. With regard to the punctuation, we deny emphatically, in which we are sustained by all scholars whose opinions we have seen, that the context will permit any such change.

Note 4.—We do not understand this objection. We have never thought of arguing that God knew how, and would not. The point with us was, that as God knew how to do it he *would* do it, and that in a way

without causing any contradiction between such reserve and previous suffering. See our argument on these points.

(The editor being suddenly called out of town, did not comment on these last two points, as he intended.)

Letter from I. Bell.

BRO. HINES:—Although I take several other papers, both religious and secular, yet I must say that I derive more pleasure, instruction, and perhaps I may say solid benefit, from perusing the "Advent Herald," than any other paper. There are some points, however, that I have never been able to view as you do. I do not refer to them for argument or controversy, but for information. The points I allude to, are not the time, or commencement of the millennial reign of Christ, for in this we agree that it is near, "even at the door;" as also that his reign will be personal and literal upon the earth. But they are some items in the character and state of the millennium, or of his reign on the earth.

You have, I believe, invariably taken the position that the close of the present dispensation is the end of time, or end of the present world, and the commencement of the eternal, unchangeable, and unending state; and that beyond that point there can be no longer men, or nations, existing in the flesh. I must acknowledge that your arguments have been strong on that point, that they have appeared plausible, and sometimes almost conclusive. But yet there are difficulties in the way, which I cannot reconcile with some portions of God's word. You take the ground that all the promises given to God's ancient people, of their restoration to the land of Palestine, have been positively and literally fulfilled, and hence that we are not warranted in expecting any further development of his providence in their restoration. There are, however, some passages of Scripture I wish to bring to your notice for further explanation. One is Isa. 11.11, with its connection, including the whole chapter. The passage reads, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people," &c. The question would naturally arise, In what day did the Spirit through the prophet declare that this restoration should take place? It would seem as though the connection in the chapter necessarily furnishes and fixes the answer, viz., that it is to be in the millennial day, at the time when "the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and young lion and the fawn together; and a little child shall lead them," &c. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And at the time, or day, when "there shall be a root of Jesse which shall stand for an ensign of the people; and to it shall the Gentiles seek, and his rest shall be glorious." And also at the time when "the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that they came up out of the land of Egypt." Now the query with me is, whether this prophecy has ever had its fulfillment? if not, it must certainly yet be literally fulfilled. Can it be shown, either from sacred or profane history, that all the remnants of this people have ever been gathered the second time? or that they have ever been gathered and restored, in so general a manner from among all nations, and as stated in the 12th verse, when both the "outcasts of Israel, and the dispersed of Judah, from the four corners of the earth?" Have we any Scriptural or historical account that any of the ten tribes that were lost were ever restored under Ezra, Nehemiah, and the Persian kings? or that they have ever been restored since they went into captivity? Isa. 66:20 says, "They shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, in chariots, in litters, . . . to my holy mountain Jerusalem. . . . And I will send those of them that escape unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles of the sea, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." He also in the same connection promises them, that as the new heavens and the new earth (may not this mean the aerial or atmospheric heavens, and the earth, restored to their original or paradisaical state, or the sanctuary cleansed and justified?) shall remain before me, so shall their seed and their name remain; and that from one new moon and one Sabbath to another shall all flesh come and worship before me." Do not these prophecies point to one and the same period of time and state of things? and if so, are they not yet future, and yet to be literally and nearly simultaneously fulfilled? and if so, how can we avoid the conclusion, that a remnant in the flesh will be restored in that day? and if so, will it not appear consistent that the millennial state and reign of Christ with his saints a thousand years will be prior to the end of time and the final conflagration?

One question more I wish you to solve is this: If a remnant of the Jews, and of other nations, in the flesh,—who may survive the judgments of God, the battle of Armageddon, and the great catastrophe of nations, which is to take place at the close of this dispensation or age; who may "look upon him whom they have pierced and mourn; and who may be permitted to 'believe in that day,' and to accept the Saviour at his coming,—are not left to live and remain in the flesh, through the thousand years, (they being restored to their original sinless or paradisaical state,) who, I inquire, are the immortal saints, that

have been raised from among the dead, and changed from among the living, to be made kings and priests unto, and who are they to reign over, conjointly with Christ? Can it be said that they reign over one another, or over angels, or evil spirits? Or, rather, may we not suppose that they will be made priests to administer unto, and kings to reign with Christ over, the remnants of the nations that are left, who believe in that day, embrace him as their Saviour, and are restored to a sinless and paradisaical state? And would not the 2d Psalm then be fulfilled, where it is said, "the heathen shall be given him for his inheritance, and the uttermost parts of the earth for his possession?"

Please answer these inquiries, and oblige a friend that earnestly desires the truth. And if we cannot all see alike on these points, if we agree on the all-important point of our Saviour's coming and reign on the earth, I think we ought to be united, and live, act, and love as friends and brethren, and not manifest a disposition to injure and devour one another, as some have seemed to do. I remain your sincere friend and well wisher.

ISAAC BELL.

Weedsport (N. Y.), Jan. 9th, 1840.

REMARKS.

All works of science use terms which have a peculiar meaning in connection with their particular science. All kinds of writing have peculiarities of structure, differing from those of other kinds. Every treatise on science, perfect in itself, contains within itself a clue to all its technicalities; and all writing furnishes internal evidence of the nature of the peculiarities which enter into its structure. To understand terms in one science to denote what they signify in another, would confuse the learner. And so with different kinds of writing. There is no study in which this should be more continually borne in mind, than in that of the Scriptures. And yet there is no book which is so variously interpreted, owing to the almost entire disregard which is paid, by so many writers, to the peculiarities of its language.

All promises to Israel must have a fulfilment.—Conditional promises, when the conditions on which they are based are broken, cease to be promises, unless they are renewed. A large class of the promises to the Jews were made on conditions which have been disregarded, and therefore cannot be claimed by them. Another class was fulfilled in their restoration from Babylon, and in their subsequent history. And another class are quoted by *divine interpreters*, and endorsed by the writers of the New Testament as the portion of all who are of the faith of ABRAHAM. If any promises have been made them which do not legitimately belong to one of these classes, they are still entitled to plead their fulfilment.

There is an important peculiarity in the structure of the language in which the discursive prophecies are enunciated, which, overlooked, leads persons to place in juxtaposition things widely separated. This is a peculiarity which needs to be closely studied. It consists in speaking of events in connection, between the fulfilment of which a long interval of time may elapse; and of descriptions, when it is evident that the eye of the prophet is directed back and forth along the whole pathway of the future—repeatedly going over the same ground, sometimes dwelling on the closing scenes, and again recurring to those previously touched on. Omitting to perceive these peculiarities of language, much confusion will arise in the mind of the student of prophecy.

Thus in BALAAM's prophecy, he speaks of a Star, that "shall come out of Jacob," that shall "destroy all the children of Shith." Though spoken of in connection, the coming of the Star anticipates the predicted destruction by nearly twenty centuries.

ISAIAH predicted that the Spirit of the LORD should be on CHRIST "to proclaim the acceptable year of the LORD, and the day of vengeance of our God."—Chap. 61:2. The two acts are spoken of in connection, are separated only by a comma, and might very naturally be supposed to be predictions relative to the same point of time. But the SAVIOUR, in quoting this text, (Luke 4:19,) when he had read the words, "To preach the acceptable year of the LORD," closed the book, and sat down, saying, "This day is this scripture fulfilled in your ears"—the remaining portion of the same sentence referring to a time more than eighteen hundred years distant.

Thus the first and second advents of our Lord are continually blended in the Old Testament prophecies, so that the Jews, failing to see how those respecting the SAVIOUR's humiliation could anticipate, in their fulfilment, those predicting his exaltation, entirely overlooked his first advent, and despised the acceptable year of the LORD. An abundance of examples might be quoted; but it is needless to multiply instances to illustrate the principle.

These peculiarities are found in the scripture to which you make reference. The chapter commences with a prediction of CHRIST's first advent—the coming forth of a Rod from the stem of Jesse, and a

Branch from his roots. In the 4th verse the eye of the prophet has extended down to the second advent, when he shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked—not a part of the wicked—but all of them, whether Jew or Gentile. His vision extends onward to the future rest of the redeemed—vs. 5-9. In v. 10 he recurs again to the first advent, when there shall be a Root of Jesse, which shall stand for an ensign of the people, and to which the Gentiles shall seek. CHRIST stands as an Ensign for the Gentiles during the whole period of the Gospel dispensation. Before the 10th verse closes, the eye of the prophet again takes in the future blessedness of the redeemed, and he exclaims, in view thereof: "And his rest shall be glorious!" In the 11th verse he again recurs to the first advent, when the Root of Jesse becomes an Ensign of the people, and shows that in that day the LORD sets his hand, or begins the work of gathering his people from all nations, by various instrumentalities,—a work which shall be consummated by the second advent, and the song of the redeemed, as in the 12th chapter.

You inquire if there is evidence that any of the ten tribes were restored under EZRA.

It was the opinion of Taylor, Rennell, and Calmet, distinguished antiquarians, that, before the seventy years' captivity "the main body of the Jews were never deported from their own country; they that were carried away being only a small portion of them; and that when the Jews returned from Babylon, after the fall of the Chaldean, or Assyrian empire, those of the ten tribes, who were pleased to, returned with the tribes of Judah and Benjamin; so that the ten tribes, as a distinct people, do not now exist. Among the reasons offered for this opinion is the fact, that nearly a hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manasseh, west of Jordan, Ephraim, Simeon, and even to Naphtali, 'throughout all Israel,' and did the same great work; which he could not have done had not these tribes, or at least a part of them, been there. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes than those of Benjamin and Judah. Also, under the Maccabees, and in the time of our Saviour, Palestine was peopled by the Israelites of all the tribes indifferently.

"When Cyrus issued this decree, his kingdom was large, and embraced Assyria. He testifies that God had given him all the kingdoms of the earth. . . . The dominions of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, were not less than the dominions of Cyrus. Thus 'the Jews, universally, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return, vast numbers of them at least, built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end.'—See *Adv. Lib.* No. 17, pp. 37-8.

Subsequent to that return, the first advent occurred, the gospel was carried by Jewish converts to all nations. The 66th chapter, to which you refer, has the same peculiarities already noticed, so that instead of being all simultaneously fulfilled, some portions anticipating others by a long space of time.

The kings and priests of the new creation are made such by virtue of their relation to CHRIST. In the present dispensation CHRIST has his ministers, but no priests to offer sacrifice, he being our great High Priest, who has passed into the heavens, and made atonement for us. With the second advent his priestly office will cease, as his prophetic office did at his crucifixion. Nevertheless, he will be forever both prophet and priest, by virtue of his past offices. The saints become joint-heirs with CHRIST. The dominion of the first creation was given to ADAM. Who and what did he reign over? In the new creation man is to be restored to the dominion which ADAM lost. They will be priests to God and to CHRIST, not by virtue of the relation they sustain to others, but by virtue of that they sustain to CHRIST and God. That probation ceases with the second advent is demonstrated by scriptures which are independent of the peculiarities of the language of those before noticed. In the parables the net is drawn to the shore; the good is put in baskets, the bad thrown away; the wheat is harvested, the tares are burned. In Daniel and the Apocalypse the beast is burned—no trace left of it—while the redeemed fill the whole earth. At CHRIST's advent the living saints are changed, the pious dead are raised, vengeance is taken on those who know not God and obey not the gospel, and the rest of the dead live not for a thousand years. If there are any remaining classes, we know not where they are described.

J. W. BONHAM.—Thank you. We have not yet received the tracts and papers. Shall be happy to receive contributions from the lady you name. We shall write to you soon.

To the Patrons of the "Herald."

BELOVED FRIENDS:—This number of the *Herald* brings us to the close of what would have been, in regular order, the eighteenth volume—fourteen of the old series, and four of the new. The ten years past of its publication have been years of peculiar toils and sufferings—of joys and sorrows—of hopes and disappointments. In the midst of these scenes we have had faith and patience to endure unto this day. Nothing but the grace of God, however, with strong faith in his covenant promises, has saved us.

The passing of times has not affected the integrity of our hope. The manner of the advent, and all the attendant blessings connected with the personal return of the LORD, are just as true, and will as really come to pass, as though we had never heard of a prophetic number. CHRIST will come; and that He will come speedily is the one opinion in the church. The difference now is, about the manner. We have settled that for ourselves—it will be personal. And as to time, if God has more light to shed on the "times and seasons," He will give it, and the faithful will receive it. Let us watch, and be ready.

In addressing our patrons, we are happy to know that we address many who have read every number of this paper from the beginning, and have sympathized with us in all our joys and sorrows.—And but for your kindness, and efficient support, under God, we, with our fellow-laborers, would have faltered, and sunk under our accumulated afflictions. To you, beloved brethren and sisters, we are deeply indebted. We have endeavored to make such returns as would give you consolation and support. And it gives us much pleasure to say, that numerous letters which we have received from you bear united testimony to the fact, that our labors have not been in vain, and are, and have been, highly appreciated.

After the paper was first started, we conducted it for a time, with such aid as we could obtain from Bro. LITCH and others. But our duties in preaching, and holding public meetings in all parts of the land, made it impossible for us to do it justice. We then secured the services of Bro. SYLVESTER BLISS, of Hartford, Ct., to take the care of the paper in our absence. We have found him a true yoke-fellow. He has conducted the *Herald* with singular ability. He has been faithful, in season and out, and in all our trials has stood by us and the cause. He has proved himself a devoted Christian, and a faithful laborer in the Advent cause. He will still remain with us, to aid and comfort the waiting flock to the end. We wish to add, that Bro. HALE has also been with us, as a faithful brother, laboring in unison, and giving us much aid, by his pen, and his wise counsels. He also will remain by our side, to render any support in his power.

We enter upon another volume next week. Undaunted, undismayed, with fresh courage and zeal, we enter upon the new volume. We do not ask the support of our old patrons. We know we shall have it. We shall not distrust those who have given us so many proofs of their constancy and faithfulness. As to new ones, we only want them to get acquainted with our principles, objects, and hopes, and their prejudices will melt away, and we shall have in a new class of patrons faithful and devoted fellow-laborers.

We intend to improve the *Herald* in every department, to the extent of our means. We shall spare no labor or expense to make it what will profit our patrons in all social and religious blessings.

We have secured the aid of Bro. WEETHEE's pen, and that of a number of other able writers in this country and in England. We also request our own good patrons who love the cause, to give us essays, and cheering epistles, written with care, from a full heart, with a view to enlighten and edify the body of CHRIST.

In conclusion, permit us to present our grateful acknowledgments to all who have hitherto aided us in the cause, and to give assurance of our future fidelity. With impaired health, and the probability that, with Father MILLER, we may be soon called from the field of labor, yet we have placed the *Herald* in a position that, whatever be our destiny, it may live, while time shall last, to comfort and guide those who may be left to labor and toil during the last hours. We would, therefore, most affectionately and earnestly call upon all our friends to re-double their diligence in their efforts to support and extend the circulation of the *Advent Herald*.

THE ADVENTISTS, and others, of Massena and vicinity, N. Y., who desire to obtain the *Harp*, and other Advent publications, can procure them from Bro. JAMES DANFORTH, of Massena.

Correspondence.

ELIJAH—HIS TRIAL OF FAITH.

BY I. E. JONES.

The first we hear of this singular man, as if he started instantly into existence, or dropped down from the skies, is, the bold enunciation, "As the Lord God of Israel liveth," falls from his lips upon the ear of the enraged, the God-contemning Ahab. For this, he is obliged to flee and hide himself by the brook Cherith, and trust in God to be supplied by the ravens. As what is regular and uniform, like the rising and setting of the sun, soon becomes rather a matter of knowledge than of faith, we may suppose that, after being regularly supplied a few days by the ravens, his faith for future supplies became easy. Secure from the hatred of Ahab, and retired from the wickedness of Israel, the ravens supplying his hunger, and the brook his thirst, with no vexations, cares, nor fears, to divert his mind from meditation and devotion, he passed a twelve-month almost without trials.

But the calm is often less prosperous to the mariner than the storm. The water or air which does not circulate soon becomes stagnant. Health is better promoted by wearisome toil, than by effeminate ease. Machinery suffers much more by a few months' rest, than from running many years. So with faith; it can only be kept vigorous by frequent trials. Hence, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Elijah must therefore prepare himself to leave his quiet, rural retreat, and launch out again upon the scenes of strife. 1 Kings 17:8, 9—"And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." He must now dwell under the government of Ahab's father-in-law, through whose daughter's corruptions Ahab had been made a heathen. His faith must plume itself for a vigorous flight. A dangerous journey is before him, a strange city, and a hostile government. Poor Elijah! where now is thy help, unless the arm of Him whose name thou hast so boldly announced is underneath thee? His faith, like the eagle which spreads her wings and towers above the storm, rests serenely in the promise of God. But if he escapes the dangers of the journey, and the hatred of Jezebel's father, how shall he find, in a city of strangers, the appointed hostess? Vs. 10-14—"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Again there is a calm, and he finds himself secluded from the wickedness and bustle of the world, and permitted to spend all his happy time in meditation, prayer, and praise, strengthened by the holy conversation and mutual faith of his excellent hostess.

But now the man of God must prepare himself for a new trial. He is both accustomed and reconciled to the hatred of the world, and is not, therefore, disappointed when he encounters it; but, to have his "familiar friend," one "with whom he had taken sweet counsel, and worshipped God in" her company, rise up against him, was, probably, new in his experience. Yet his faith must pass under this ordeal. He is accused of being the means of the death of her beloved child! Is this the way he has rewarded her kindness and affection? Even the enlightened "only see and know in part." Had Abraham known when he left to offer up his son at Moriah that he should return with him alive, his faith would not have been tried. The virtue of faith is, that it is not sight. It starts off from the final depot of human reason into the unexplored darkness beyond, guided only by the torch-light of Jehovah's promise. It leans upon the first, instead of secondary, causes. It asks not how, but says it must be done. His prayer prevailed:—"the child's soul came into him again;" and this trial was ended, like the calm which succeeds the storm.

But after a respite of "many days," he is sent to Ahab, who has diligently sought his life; by whom he is charged with the guilt of all Israel's troubles. Poor man, despised and worthy of Ahab's notice only to be slain, he all at once assumes great importance in the estimation of his proud enemy, and is the cause of all the troubles which afflict Israel. "This man is worthy of death:" he "turns the world upside down."

But he throws his burden on the Lord, and proposes a test which he doubtless thinks will convince even the most sceptical. Ahab consents: and the prophets of Baal try the strength of their God and their faith "till the going down of the sun," cutting themselves with stones, and being cut, still more severely, by Elijah's sarcasm.

But Elijah's time came, and his faith and his God were equal to the occasion. To make the test beyond all dispute, he had taken the precaution to have twelve barrels of water brought from the Mediterranean sea at the western base of Carmel, and this was poured upon the altar, till it saturated it, and filled a trench dug about it. Spreading his hands, he called upon the Lord God of Israel to make a manifestation which should "turn their heart back again" to his service;

for it was their good and God's glory which occupied his thoughts, and not his own justification only.—"Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." At his mandate the people slew all the prophets of Baal. Ahab, confounded and surprised, hastened to inform Jezebel.

Again Elijah's faith has triumphed, and he hastens to receive the confession of his proud enemy. His faith in God never disappoints him; but his confidence in man as often does. That very night sees the man whose word all Israel obeyed, and to whom their king was obedient, fleeing for his life from a contemptible woman! and the next day he begs death of the Lord, who had so wonderfully stood by and exalted him. Forsaken of men, he forsakes the abodes of men, and journeys forty days, fasting, to Horeb, and enters a cave, resolved to die where God gave the law which had been so wickedly violated. He deemed it a crisis in which any who feared God would show themselves; and, as none did, he therefore supposed that he was left alone; while they sought his life. Without inquiring of the Lord, he decided that his work was done, and that he was at liberty to die at Horeb. Many who look upon his mistake as quite pardonable, are unsparing of their censures upon those of a modern date, many of whom with the utmost sincerity made a similar mistake.—Jehovah interrogates him, "What doest thou here, Elijah?" He did not mean to do anything there, nor elsewhere. He supposed that his work was done. But the Lord showed him by the hurricane, rending the rocks, the earthquake, and the fire, that, whatever outward demonstrations may be made, nothing permanent is effected in the hearts of men without "the still small voice" of the Holy Spirit.

He is sent forth with another message. There is no rest for him on this side of Jordan; and his trials end only with his translation. As we judge of things mainly by comparison, how sweet, to such a worn, tried spirit, must be the repose of the kingdom of God. Though none can receive their reward till the resurrection, because none till then can inherit the new earth, the reward promised to the meek; and though no man had ascended up to heaven when Jesus conversed with Nicodemus, that is, to "the third heaven," "the heaven of heavens;" yet Elijah's exchange must have been a very desirable one. Paul thought it even preferable to remaining in the flesh to be absent from the body, to depart and be with Christ. And if it is desirable to depart—to be absent from the body and be with Christ, how much more desirable is it to rise and be in the body—the body resurrected and made like Christ's glorious body! and not only be with him, but be with him in the new earth forever, even forever and ever!

"Many are the afflictions of the righteous; but the Lord delivereth them out of them all."

English Correspondence.

LETTER FROM J. W. BONEHAM—NO. II.

DEAR BRO. HIMES:—I am still in the vicinity of Liverpool, where I expect to remain a few weeks longer. I have delivered a course of lectures in the chapel occupied by the brethren, in Prince William street, and in Toxteth Hall, Mile street. The attendance was tolerably good, and the subjects presented listened to with attention. Had circumstances permitted, we should have hired Music Hall, in Bold street, which would have accommodated a large number. On Monday evening last, we held a social tea meeting, after which addresses were delivered by Bro. Curry, Carnont, Askey, and the writer.

The Lord has introduced me into a new field of labor. About two weeks since, I received an invitation to preach at the residence of an authoress of extensive usefulness, well known by the signature—"Bertie's Mother." On Monday, the 10th inst., accompanied by Bro. and Sister Carnont, I proceeded to the place designated, Bromboro', in Cheshire. The coach house adjoining her residence had been converted into a place of worship, in which meetings were regularly held. On entering the place, we found a goodly number assembled, who paid great attention, and appeared deeply interested. A few of the brethren came from Liverpool in the evening, and assisted us in singing. The people appeared delighted with the hymns and tunes in the new "Harp," particularly with "Hark! hark! hear the blest tidings!" "I'm a Pilgrim," and "Worthy the Lamb." My appearance was a disappointment to some. Many persons in England, who have read but little, imagine that the Americans are black. Such was the case with one of the servants, who, after seeing me, refused to attend the meeting, being disappointed at my not being black, as she supposed I was when it was announced to her that the expected preacher was from America.

On the 12th inst. "Bertie's Mother" and myself drove to Little Neston, where she obtained for me the use of the Protestant Methodist chapel, in which to deliver a course of lectures on the subject of our Saviour's personal and speedy return. The meetings commenced on Tuesday evening, the 18th inst, when the chapel was filled. The following evening the place was crowded, some having taken their seats on the pulpit stairs, before my arrival. Those unable to gain admission listened outside. We held a prayer meeting each evening, after the sermon, and on each occasion some arose desiring to be prayed for, and resolving to serve the Lord. I am to preach at the same place again this evening. The people appeared to be stirred up on the subject of our blessed hope.

The lady of whom I have been speaking is a subscriber for the "Herald," and has resolved to use her influence for the spread of the truth. She has obtained a number of tracts, which she is sending, with letters, in various directions, to editors of religious papers, and others. Enclosed I send you an extract from one of her works, "Memorials of Bertie's Bro-

ther and Infant Sister." [The extract, headed "The Grave," will be found on another page.]

I have been requested to visit Scotland. It is possible that I may comply, after the close of the meetings at Neston. As the work appears to be going on in the vicinity, I think that duty requires me not to visit my friends, or brethren, in other parts, at present. Should I go to Scotland, I purpose to visit Leeds, Wakefield, and other places in Yorkshire, after my return.

Some inquiries have been made respecting Bro. Lewis Hersey, whose writings were extensively circulated in England in 1843-4, with beneficial results. When I tell them that he is alive, and visits the office weekly, they are at a loss to know why he has so long remained silent. Cannot some of those who, a few years since, labored in the cause with such unity of purpose and efficiency, feel it their duty to take hold anew, and once more concentrate their energies to sound the proclamation,—"Behold the Bridegroom cometh: go ye out to meet him."—that the church and the world may hear the solemn sound, and not have the excuse, at the day of judgment, that no man had warned them—that none had cared for their souls!

Since I have been here, I have heard Dr. Raffles, author of the "Jubilee Hymn," and Dr. McNeile. The former preaches at the Great George street Chapel, which will hold about four thousand persons. The present chapel was erected on the site of the old one, which was destroyed by fire about nine years since. Dr. Raffles has a very portly frame, and is about five feet eight inches in height. He has a round, full, ruddy face, and gray hair. When in the pulpit, he presents a very commanding appearance. His voice is full, sonorous, and of considerable compass. His style of preaching is dignified, and he is generally heard with profound attention by very large audiences. He is a Congregationalist, is considered a practical preacher, and is much respected for his piety, talents, and liberality. To a stranger, he would present a good specimen of an old English gentleman. Dr. McNeile, whom you heard when in England, now preaches at St. Paul's church, which was not completed when you were in Liverpool. When I heard him, he preached from the latter clause of Matt. 16:13. He proved that the kingdom for which we pray has not yet come, but that the kingdom referred to in the prayer is the kingdom of Christ on earth, which is a subject of hope. He remarked that the Lord's prayer referred, 1st, to the glory of the Father; 2d, to the kingdom of Christ; and 3d, to the church's necessities.

The friends inquire after you very kindly. With best wishes and Christian love to all the friends, and desiring an interest in their prayers, I remain, &c.
Liverpool, Dec. 20th, 1849.

MR. CROSBY'S NEW WORK.

MR. EDITOR:—I observe, upon the last page of the "Herald" of the 12th inst., the following expression of right sentiment and feeling:—"We should never be unwilling to acknowledge mistakes. We frequently make blunders, but are always happy to correct." I cannot doubt, therefore, that you will be willing to correct some inadvertences which occur immediately below, in your notice of "The Second Advent: or, What do the Scriptures teach," &c.

You say, "The book does not add much to our stock of Biblical knowledge. The author, in commenting on *Apokalypsis*, *revelation*, says, that it occurs 'five times' in the New Testament. It occurs eighteen. The word *παρουσία*, *coming*, he says occurs 'sixteen times.' It occurs twenty-four." By looking again at p. 19 of the book, you will see that the author's statement is this: "Of these terms thus specially applied, [i. e., to the Second Advent,] *Apokalypsis* occurs five times; and *παρουσία* occurs sixteen times." Of course, the author does not mean that they occur only so many times in all, an error from which any concordance or full lexicon of the New Testament would have secured him, but that they occur so many times with this specific application.

You proceed to say: "The author asserts that Christ gave a special intimation that the apostle John would not die before his coming." But John, in referring to the saying which had gone abroad, that he should live till the Lord came, denies that Christ said so. He says, "Yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" The author thus makes the same mistake respecting the Saviour's words that the Jews did; and is more culpable; for then the mistake had not been corrected by the apostle, but now it has." By looking at p. 35, you will find that the author himself, after quoting John 21:20-24, adds: "It is true that we have here, as the apostle himself modestly points out, not an express declaration, but only an indirect intimation. But it was an intimation in which 'the brethren' placed confidence; it was one which the apostle thought sufficiently important to be worth recording, while he omitted," &c. Do you mean, by "the Jews" who made the mistake, the same whom the apostle styles "the brethren?"

The above are the only criticisms which you make upon particular passages in the work. You add: "The book takes the common Universalist view of the questions discussed, and adopts the common Universalist arguments for its conclusions." But, on the other hand, the editor of the "Trumpet and Universalist Magazine," in the last number, speaks thus of the author and the book: "We are free to confess, that we do not agree with him in some of his principal positions in the work referred to. We think there are essential errors in it; but in many points we are happy to see that he joins with us in the interpretation of the Scriptures." x. v.

Boston, Jan. 16th, 1850.

We depart from our usual custom of requiring the

name of the writer, supposing him to be the author of the book noticed. Just going out of town, we can add but a word. The first point strikes us as ambiguously expressed. The language used should be more definite. With regard to the last point, the author is still at fault; for he heads the section with, "The special intimation that the apostle John would not die before his coming." But John "specially" denies it. It was before John corrected it that the idea was prevalent. Since the correction, we see no ground for affirming it.—Ed.

LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—While I look at the state of the world, and consider its moral condition, and its final end, in the great day that is hastening upon us, I see more clearly the importance of our mission, and the need there is of our being active in the cause of our soon coming Lord. O, how can men sleep on, and be unconcerned, after having been enlightened on the great truths of the hour of God's judgment being come, while the world and church around them are standing on the threshold of the judgment, entirely heedless and regardless of the fact. It is true that God has a few faithful servants who feel the importance of the last message of the gospel to a world in sin. But how few there are even of those who see the day approaching that are faithful stewards of God's treasures.

I have been led to these thoughts, by seeing that the way is open all over the country for the preaching of the advent of Christ at hand, while there are but few to proclaim it, and most of that few are very much limited in their work for want of means to sustain them and their families, while hundreds of our brethren have their thousands of dollars out at interest, or in lands, houses, and other property about them, which is of no service whatever to the cause of God, but constantly requires their time to take care of it, and perhaps worship it, which keeps them in condemnation, and often causes them to become stumbling-blocks in the way. Let me ask such ones if they expect to hear the applaud in the day of reckoning, "Well done, good and faithful servant, thou hast been faithful over a few things?" O, do not be deceived, for "God is not mocked: for what a man soweth that shall he also reap." You who have much goods laid up for many years, and yet talk about the Lord's coming soon to disturb it all, remember, your works do not agree with your profession. And while you profess to love the cause of Christ, and appear glad to see it prosper, there are many of the Lord's servants, whom he has called to preach the everlasting gospel, that are kept from the work, and many more suffering want, while you are at ease, and some of you have your houses and persons adorned with the costly and useless fixtures of worldly fashion. I am glad to say, there are some worthy examples of the benefits of the religion of Jesus Christ among us, for it has led many to bring all their substance into use for the advancement of the cause of Christ.

Before closing, I will say for the encouragement of some, that I have just returned from a tour to Bristol, in company with Bro. H. Perkins, where we found a few hungry souls, who gladly received the word. We held six meetings with them, and visited from house to house. Our congregations were good, and the best of attention was paid while we set before them the personal advent, the signs of the times, the restitution, the nature and time of the establishment of the kingdom of God. Quite an interest was awakened in the community to hear more, and we had invitations to preach in several of the adjacent places, and some earnest requests to return and preach to them more, which we intend to do soon.
Hallowell, Jan. 8th, 1850.

LETTER FROM A. INGALLS.

DEAR BRO. HIMES:—Were it not for your most estimable paper, I should be entirely without Advent preaching, for not a man in all this community has any suitable respect for the pre-millennial doctrine as we have it in the word of God. There are those who respect us for our honesty of opinion, yet pity us for our fanaticism. With most of them, their opposition arises from their ignorance of the true word of God, having been educated in the belief that the world is to be converted, and that a falling away will afterwards take place, before the second coming of Christ. They seldom look at the subject at all, and when they do, it is with all their former prejudices. Therefore they suppose we are turning the world upside down; when, in truth, God has said of them, "Ye put light for darkness, and darkness for light."

I believe that there has never been a faithful exposition of our views given to this people; probably not more than one sermon has ever been preached here on that subject. It has been told me that some three years ago a man bearing the name of an Adventist, gave one sermon on the extinction of the wicked. This was his favorite doctrine. I most heartily wish that some able brother would come here and spend some time with us. Such a home as I have he should be welcome to. It would no doubt be productive of good to have the personal advent and reign of Christ truly set forth; but to have other views, foreign to this, held forth here, would do great injury, and I could not countenance it.

I make it my duty, in a private capacity, to converse as often as I can get hearers to listen to me on the subject of the Advent. Some at once feel disposed to dispute with me, while others appear more than half inclined to believe. Some months ago I went to the First Presbyterian church, and took my old seat, as in years past, in the choir. I could see an expression of pleasure manifest at my return, in-

dicating, no doubt, a hope that it would be permanent; but as I did not like so much old school-ism, I thought it best to attend mostly with the second church folks, where there is more liberty of thought and speech. Some weeks passed by, and my old seat being vacant, when an aged brother came to me, his heart filled with the deepest anxiety on my behalf, and said, that he had prayed for my return to the good old paths, but hitherto had suffered disappointment; that he was filled with grief at my error, which he thought was a fatal one, though not to me, having a tendency to make men infidels, &c. Another brother, in the same church, when he learned that I was an Adventist, asked me if I had given up my hope, (i. e., my religion,) as though my belief in one of God's eternal truths would destroy my soul, and cause me to give up my hope in the mercy of a risen Saviour. And all this comes from the numberless stories about the ascension robes, spiritual wives, feet washing, annihilation of the wicked, &c. I do not condemn a brother for his views regarding the destruction of the wicked, but I think he should confine his preaching on that subject to individuals, and not preach it to congregations, where he knows a portion of his brethren dissent.

The near coming of Christ is being preached in the north and east part of this county, and many are adhering to it. In our shire town (Canton), not long since, a Congregational minister left his church, and removed to another town, because his church were all becoming "Millerites," and he could not stay with them. Would that all the clergy might suffer in the same way, or come to the light themselves.

I hope you will pardon me for troubling you with so long a letter; but as I and my wife are all alone here, we feel unwilling to drop the subject, when any are interested enough to hear us. There are a thousand things I would like to say, and as many questions to ask you, but distance and the limits of a letter forbid. I have not heard an Advent sermon for more than two years, nor seen but two Advent brethren in all that time; and were it not for the "Herald," I cannot tell what I should do, for its weekly visits are like the coming of an old friend, and its blessed truths are like oil to my bones—they are marrow, nerve, and sinew, to my very being. I could not live without it, or, at last, I should mourn for it as one mourneth for a friend. But why all this parade over a paper that I have never paid a dollar for? Could tears pay the debt, they should be given. They do flow from my eyes when I think of your wants, and of my incompetency to relieve those wants. Could I pay anything but the money, the debt should be cancelled forthwith; but as it is, the Lord only knows whether I can or cannot ever pay. I have no heart to ask it of you another year gratuitously, but would say, if you cannot bestow it any longer on me without embarrassment to yourself, do so no longer, and when I get able to pay for it I will subscribe anew. Now, dear brother, act according to your circumstances. If I have it longer, it will be with thankfulness. If not, I shall submit without a murmur.

Gouverneur (N. Y.), Dec. 31st, 1849.
[The "Herald" will be continued.—Ed.]

Extracts from Letters.

Bro. C. L. PERCIVAL writes from Hatley, under date of Dec. 30th, 1849:—

DEAR BRO. HIMES:—Will you permit me to say a few words in favor of the glorious truths which you are engaged in promulgating. I first heard them from Father Miller in 1840, soon after I experienced religion; and as I loved my Saviour, I loved to hear that there was a prospect of soon seeing him; and I do believe that no one who truly loves the Lord will feel displeased to hear that his coming is near. From that time to the present, the coming of the Lord, with its kindred truths, has been the food and comfort of my soul. The Bible has been a new book, compared with what it was before. I have obtained all the information upon the subject that I could, both pro and con, and the consequence is, and what it always will be with those who seek for truth with honest hearts, my faith has continued to grow stronger and stronger, the evidences in its favor have thickened and shone with increasing brightness, both from the Bible and from everything in the world around us, and language cannot describe the beauty, strength, and harmony, that in my mind clothe these glorious truths. Though several times disappointed, my faith has never for a moment been shaken, that his coming is near, even at the door; and I am waiting in joyful hope, (yet with many fears on account of my unfaithfulness,) and with considerable faith, that the year just now coming in will witness the consummation of those things for which we look, and wait, and pray. O, my soul longs to see the poor groaning earth delivered, and God's children gathered into their final and blessed home, forever free from the trials and temptations which now beset us at every step.

The "Herald" is food to my soul indeed. I do not know how I could do without it. It is about all the Advent preaching that I have besides the Bible. I have had the privilege of its perusal, mostly, from its commencement, and I can most gladly say, that the course you have followed meets the fullest approval of my conscience and my heart. I do bless the name of God that he has enabled you to buffet the opposition that has beset your whole course. I believe the Lord has been with you, and will be until the end. Bro. Bliss's articles on the symbols, &c., are extremely interesting to me, and so also are Bro. Weetsee's lectures. I hope he will be able soon to continue them. Yours in the blessed hope.

Bro. Wm. E. GRAHAM writes from North Cambridge (N. Y.), under date of Dec. 30th, 1849:—

DEAR BRO. HIMES:—I have been a believer in the

speedy coming of Christ for about seven years. Six years of the time I lived in Castleton, Vt., where I had the privilege of meeting with the brethren of like precious faith in Low Hampton, a privilege I did not realize until I came to this place, where I now reside. There was not a believer in the speedy coming of the Lord in this place when I came here, but we have had the truth presented by Brn. Lyon, Brown, and Bosworth, and there are now some six or seven that see the truth, and are looking for the consummation of all things. We are about to hire a place at East Cambridge where we can attend to the ordinances of the Lord's house, to show forth the Lord's death until he come. My prayer to God for you, dear brother, is, that you may be sustained in all of your arduous labors, and enabled, by the grace of God, to endure all the severe trials which you may be called to pass through, for we are amidst the perils of the last days. Bro. Lyon is laboring in this place and vicinity to good acceptance. The harvest truly is plentiful, but the laborers are few. Pray ye therefore to the Lord of the harvest, that he may send laborers into his vineyard.

Bro. Wm. WATKINS writes from Baltimore (Md.), under date of Jan. 11th, 1850:—

DEAR BRO. HIMES:—Through the goodness and mercy of God, his patience, forbearance, and long-suffering, we live to see the commencement of 1850. The past year was an exceedingly eventful one. The year upon which we have entered, it is probable, is fraught with events that will tell loudly upon the destiny of the church and the world. While we know not, however, what a day may bring forth, we know most assuredly, that we live in times morally perilous to the interests of vital piety—times in which the people of God are in great danger of being lulled into a criminal and fatal lethargy, by him who transforms himself into an angel of light, and who is never at a loss as to the most plausible and effectual agencies to accomplish his fell designs. The vast increase of knowledge, which was to mark the time of the end, is hailed, by the wise men of the age, as the harbinger of an era of unprecedented perfection and glory to the human race this side of the immortal state.—Such a condition of things is felt to be a desideratum to suffering and down-trodden humanity. And in harmony with this impression is the presentiment which seems to have fastened upon many minds, that we are upon the verge of such a consummation.—Now, why all this just at this time? What is the ground of such an expectation? Have the inculcations of Inspiration nothing to do with the matter? Yea, verily; and if men were not wise above that which is written; if they would not turn away their ears from the truth to listen to the gilded fables of these last days, they might learn that the extraordinary changes now specially at hand, will involve nothing less than the closing up of this dispensation, and the introducing of another so transcendently glorious, that, in comparison with it, "the former shall not be remembered, nor come into mind."

Bro. J. L. CLAPP writes from Homer (N. Y.), under date of Jan. 10th, 1849:—

DEAR BRO. HIMES:—In the "Herald" of Jan. 5th, 1850, Bro. A. Brown, in his letter on definite time, says, that in many places where he has travelled within a few months past, in New York, Vermont, New Hampshire, and Massachusetts, there has been much said about the year 1850 being the true time for the cleansing of the sanctuary. This idea has been, and still is being, quite extensively and confidently promulgated by preaching, papers, circulars, &c. Hence the remark of Mr. Harvey to Prof. Whiting. Now I wish to say to Bro. Brown, as well as to the readers of the "Herald" generally, that the remarks of Mr. Harvey alluded to by Bro. Brown were entirely without foundation. No definite time has been preached here—no papers or circulars advocating definite time have been promulgated in this community; and I know of no Adventist among us that believes in definite time; but there are those among us that are looking with considerable interest to the year 1850; and if the Lord does not come during this year, I hope there will be those among us that will look with considerable interest to the year 1851, and so on until the Master does appear. As to the remark of Mr. Harvey alluding to its origin, it is from the same source from whence issue all the slanders that have been so profusely heaped upon those that have embraced the Advent faith for a few years past. I make these few remarks to correct the impression that might be entertained by the remarks of Bro. Brown, so far as Homer is concerned.

Bro. SAMUEL EVERETT writes from North Leverett (Mass.), under date of Jan. 1st, 1850:—

DEAR BRO. HIMES:—I sympathize with you, and many more through the land, in the loss of Bro. Miller. But let us thank God that he has fallen nobly in a good cause. He enlisted at the beginning as a man called of God; he persevered, feeling his responsibility; he suffered patiently to the end; and I trust he will reign with Christ in the kingdom of God. "It is a light thing to be judged of man's judgment." The Lord is his judge. He "will bring forth his judgment as the light, and his righteousness as the noonday." And I think the world will yet know, and that soon, that Wm. Miller was called of God to proclaim to this generation the evidences of the speedy coming of the Lord.

I trust that Bro. Weetsee will still wield his pen, without yielding to discouragement. Yes, and Hale, Bliss, and Litch, too. Though they may present different views of the same subject, they all give us useful information. I have been instructed by them all. The subject of the symbolic beasts of Daniel and John, representing the governments of the world down to the end, is very interesting, yet it is a great subject. It requires wisdom to count the number of the beast. I hope the good brethren East, as well

as West, will patiently investigate this subject. Let us have light and truth. These corrupt governments are destined soon to give place to "the kingdom of heaven." So be it.

I wish to call the attention of our lay brethren and sisters to Whiting's translation of the New Testament. It is, so far as I can judge, and excellent translation. The style is superior, I think, to any other I have seen in the English language. It does not differ from the common translation, except where there is, I think, good reason for it. This is, in my view, its peculiar superiority over other versions of individuals, such as Campbell's, MacKnight's, Stewart's, &c. I think all our families should have it.—Brethren, let us interest our children in the good news of the Anointed of God, by giving them a copy of this New Testament.

Bro. E. H. SHERMAN writes from Fairfield (Vt.), under date of Jan. 1st, 1850:—

DEAR BRO. HIMES:—The year past has been one of interest to us. Last spring we were turned out of the meeting-house, and were deprived of all privileges with our Baptist and Methodist brethren. We then resorted to the school-house near by, where we established our meetings every Sabbath. We have been favored with the preached word about three fourths of the time since, being assisted by our friends in the vicinity, many of them being prompted to do so by the course of our opposers. We had a good congregation during the summer. Many listened with interest to the truth, and prejudice and error, to some extent, seemed to give way to the truth as it is in Jesus. About the first of October, Bro. J. Cummings held a conference, and continued his labors with us eleven days, during which time the Lord commenced a glorious work of grace, which not only greatly comforted and strengthened God's people, but quite a number of backsliders have been reclaimed, and some sinners converted. To God be all the praise. We have also organized ourselves into a little apostolic church, taking our Bible for our only and all-sufficient rule of faith and practice. We number fifteen at present. We expect others will unite with us soon. May the Lord carry on his work.—The little flock here are firmly established in the present truth, looking for the blessed hope.

Bro. H. L. HASTINGS writes from Chicopee Falls (Mass.), under date of Jan. 14th, 1850:—

DEAR BRO. HIMES:—I am still striving to fight the fight of faith, and to lay hold on eternal life. I believe the conflict will be over, and the song of victory sung, ere long. I am looking for speedy redemption, and am rejoicing in the truth. Still, although I regard the kingdom of God as nigh at hand, I cannot see sufficient evidence from the prophetic periods to warrant me in proclaiming my faith in definite time. I was glad to see Bro. Brown's article on "definite time," that appeared a few weeks ago in the "Herald." I hope some of the brethren that are preaching definite time will inform us whether there is any account in history of the going forth of the decree to restore and build Jerusalem in the year 450 B. C.—There is the starting point, and nowhere else. Amen. Watch, therefore, for in such an hour as ye think not, the Son of man cometh. If ever there was a time when watchfulness was needed, it is now. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

A brother writes from Williamsburgh, under date of Dec. 31st, 1849:—

DEAR BRO. HIMES:—As you invite those from England who can corroborate the testimony of Bro. Forsythe to do so, it may be proper for me to say, that the "Dark Day" was a very familiar subject to me in my childhood,—it was often referred to in my family, and spoken of as being so dark, that the birds fluttered to their nests, the fowls went to roost, and the cattle appeared alarmed. I believe it was considered a fulfillment of Scripture. Of the date I have no recollection, but will relate an incident in point of fact.

A maternal uncle of mine, whom I well remember, was then a babe; his parents lived in the county of Norfolk, within a few miles of the city of Norwich, Eng. When the unusual darkness spread over the sky, my uncle was asleep in his cradle. While all the family were out doors, wondering at the phenomena which they beheld, a loud scream from the little one drew them into the house. On examination, his mother found a hot stone (which must have flown from the fire) lodged in his neck, which had made a deep wound. He grew up, and was married, but carried the scar to his grave. I was about nine or ten years of age when he died, frequently saw him, and have a clear recollection of his person, and of a mark on the right side of his neck, which I used to be told was where he was burnt on the "Dark Day."

During the last seven years I have related the above several times, and should have communicated it to you on seeing the request in the "Herald," but expected you would, before this, have had more weighty testimony; but not seeing any, I ventured to send you this. Within the last few weeks I have made inquiry of some elderly persons who came from England, respecting the "Dark Day," and was surprised to find, that they had merely a faint recollection of hearing something of the kind.

Yours, in the cheering hope that a brighter day will soon dawn,

A. H.

Could the writer of the above append his name? as without it he will see it has no weight; and also the year of his uncle's birth!—Ed.

A brother writes from Madison University (N. Y.), Dec. 16th, 1849:—

DEAR BRO. HIMES:—Although a press of business has hindered my corresponding with you as often

as formerly, you may rest assured that I feel as much interested in the great truths you are endeavoring to bring before a slumbering world, as at any former period. Not for one moment since I gave the subject of the Second Advent a thorough investigation have I doubted the truthfulness of the basis of the doctrines so faithfully and scripturally sustained in the "Herald." When we look back upon the history of the Adventists in this country, and see from whence they came, with their diversity of creeds, and the hurried manner in which many embraced the views, with all their disappointments and trials, it is not surprising that dissensions, fanaticism, scepticism, and even infidelity, should affect some. But none of these things alter the truth, or the soul who is steadfast, and built upon the sure word of prophecy.

I have many things I would communicate to you could I see you, respecting affairs in this place. The subject has never been fairly brought before the people here, and much prejudice exists against what they are pleased to call "Millerism." Although I find many who will not dissent from our fixed views, and are substantially in sentiment Adventists, unknown to themselves, yet they feel not that lively interest that would lead to an inquiry; and so great is their prejudice against the doctrine, which, it is said, has filled our insane asylums with patients, that you could not persuade many of them to read, or listen to an article published in the "Advent Herald." One poor man, unable to labor, with a dependent family, would consider the "Herald" a prize. He says he thinks he can, if you will send him the paper, make out one dollar. I have given him some Advent works, with which he is highly pleased.

Bro. J. P. FARRAR writes from Lancaster (Pa.), Jan. 7th, 1850:—

DEAR BRO. HIMES:—I am preaching, on Lord's-day, alternately in Shiremanstown and this city, and in intermediate places during the week. The brethren in this place commenced their meetings under discouraging circumstances, so far as outward appearances were concerned, and would have faintly had they not believed they would see the goodness of God in the land of the living. But looking to God as their helper, they have realized thus far the fruit of their labors. A revival is in progress; some have found peace, others are seeking the Lord, and professors are being revived. Meetings are interesting in other places. You will be informed of the state of the cause in this region shortly.

Bro. I. F. HARDEN writes from Phillips (Me.), Dec. 31st, 1849:—

DEAR BRO. HIMES:—The "Herald" still comes to hand a welcome visitor, and we could not well do without it. My wife and myself are the only ones, within fifteen miles of this place, that believe in the soon coming of our King. There has been no Advent preaching here for more than a year. The people believe the world is to be converted first, and of course think our faith is groundless. Myself and wife are striving to live in readiness for the coming King, which we believe will not be long delayed.

Obituary.

DIED, on the 30th ult., after a protracted illness, CHARLES BENJAMIN GREENE, aged 22 years, son of Charles and Ann D. Greene, of Philadelphia. A most amiable youth, beloved and respected by all who knew him, and truly beloved and respected by the Lord, for whom love and respect had for years been evident from obedience to the truth—faithful to God in life through Divine influence; he was triumphant before God in death; fully believing in the speedy appearing of the Saviour, when the bodies of those saints who have gone before shall be raised to be clothed with immortality. A full belief in the atonement by the Lord Jesus Christ, led to confidence in the Great Spirit, which was abundantly reciprocated by the communication of the Divine nature; and he loved nothing better than to follow the kind directions, and cherish the sweet influence of the Holy Spirit. Thus was he fitted for life here, thus was he fitted for leaving it; thus he reflected the graces of the Beautiful One, and much loved those holy principles of truth without an adherence to which we cannot be truly happy in any position. Filial regard was ever present. In a word, he was all a parent could wish; while the rays of kindness shone out on all around—indeed to know him was to love him. His suffering time—but little of which, however, was severe—was a year and a half, during which the most perfect composure and patience were displayed. He knew in whom he had trusted, and death was not feared. In years, the blossoms had but fallen, but in piety, the fruit had even matured. Truth, Hope, and Love were his—but we forbear: the Lord has told the rest by choosing him for his own. He exhorted each one of the family, shortly before leaving, addressing them in the most appropriate manner. Not long before departing, with his mind clear and composed, as it always had been, he was encouraged, and had a foresight of the rest to which he was going, through the sight of what was invisible to those present. Fixing his eyes as if upon an object a little upward, he joyously exclaimed: "The angels, the angels, they've come for me! O! father, don't you see them? don't you see them? the chariot!—and I am going!" With Charles there is "no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "Precious in the sight of the Lord is the death of his saints." We do not sorrow as those who are without hope. No, indeed, praise his name; and truly we would say—

"Lord, he was thine, and not our own,

Thou hast not done us wrong;

We thank thee for the precious loan

Afforded us so long." c. g.

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A. P. Mears, 191.	S. A. Blodgett, 191.
M. Atwater, 191.	J. Van Winkle, 199.
M. A. Bartlett, 199.	Charles B. Greene, 207.

OUR FINANCES.—Our subscribers and agents have generally heeded our call for the settling of their accounts on or about the 1st of January. They will accept our hearty thanks. By this means we have been enabled to meet some of our heaviest bills. But still, we have others to meet, of over \$600, in the course of the two coming months; and there is more than twice that amount still due from delinquents. We have no doubt that they will yet heed our very reasonable requirements.

Bro. R. HUTCHINSON has sent us his statement of facts, just published in a pamphlet. We give the title page and preface:—

"A Brief Statement of Facts, for the Consideration of the Methodist People, and the Public in General—particularly in Eastern Canada. By Richard Hutchinson, M. D., late Wesleyan Missionary. 'Honesty is the best policy.' Montreal: printed for the publishers by Lovell & Gibson. 1850.

"Preface.—It is not without reluctance that I permit these pages to pass before the public eye, not because I have the least misgiving as to their correctness, for I know whereof I affirm; but because I wish to live peaceably with all men, and especially those with whom I have been so intimately associated. However, as a false peace is little, if any better, than no peace; and as many Methodists and others have desired the facts in the matters treated, I have been induced thus to present them. R. HUTCHINSON.

"Watenloo (Shefford, C. E.), Jan. 4th, 1850."

We can only say now that it is an important document. Our ministers and others, feeling an interest in the general welfare of the Advent cause, should read it. Bro. R. has been charged with unchristian conduct by his former brethren. He has placed the matter in his statement in a light that all may judge. We shall have the work for sale soon. Price, 12 1-2 cents. We shall give notice on the receipt of it.

I WILL NOT STOP MY PAPER.—1. Because it is my duty, as a Christian, to support the paper of my own people.

2. Because I rejoice to hear about the kingdom of Christ and its advancement.

3. Because I am profited by the discussion of the great principles and doctrines of the Gospel.

4. Because I should not know without a religious paper what the times require of me, how I should labor, give, or pray.

5. Because I want my children to be intelligent, and have enlarged, or liberal views.

6. Because by means of my paper, I can bring the truth to bear upon my neighbors and friends, and often bring them to embrace it. I cannot stop my paper.

The above is cut from an exchange paper. Its publication is requested by a subscriber.

PROSPECTUS

OF THE NEXT VOLUME.

THE next volume (Vol. V.—new series) of the *Advent Herald* will commence on Saturday, Feb. 2d, 1850. This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 5. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845. And which are in brief—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their Confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the End of the Millennium, and consignment to Everlasting Punishment.

VIII. The Bestowment of Immortality, (in the Scriptural, and not the Secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

TERMS.—The *Advent Herald* is published every Saturday, at No. 8 Chardon-street, Boston, by the subscriber, at \$1 per vol. of six months.

Exchanges, on whom we have conferred similar favors, and others, will receive our thanks for noticing the above. J. V. HINES.

Bro. D. I. Robinson is spending a couple of weeks with the society at Chardon street. Bro. I. E. Jones had an attack of cold, which prevented his coming to Boston, as announced last week. There is some interest among the brethren here, and one soul has been converted of late.

Bro. Bliss is absent, having been called away on Saturday last on account of the sudden death of Mrs. Bliss's mother. May the Lord comfort them in their deep affliction.

A friend sends us \$5, to aid in the erection of gravestones over the remains of Bro. Fitch.

Bro. J. W. DONHAM's address is, for the present, Liverpool, care of Mr. J. Curry, 48 Upper Hill Street, Toxteth Park.

Bro. YATES HIGGINS' Post Office address is Camden, Me.

Bro. HINES' health is somewhat improved.

The next meeting of the Class for Mutual Improvement will be on the first Monday and Tuesday in Feb. Lectures on various subjects by different brethren. Ministering and lay brethren, and any interested from any denomination, are invited to attend.

We have so repeatedly informed those who are unable to pay for the *Herald*, that they need not discontinue for that reason, that when any order is stopped, and give that reason, we are forced to think there is some other reason, and stop accordingly.

BUSINESS NOTES.

Wid. Rainey—You were credited \$1 about a month since. Your paper will be continued.

C. E. Colburn—The paper will be sent.

A. Brown, D. Bosworth, N. M. Clark, L. Wiswall—Sent 19th instant.

W. W. Wheeler—The paper is sent regularly to Canterbury, Ct. S. C. Hill—All right.

J. L. Chapp—The \$5 were received; \$3 were credited to J. S., and the remainder to R. S. By reference to the receipts, it will be seen to what No. each has paid.

A. W. Beckwith—We send all the back Nos. we have.

C. A. Stouch—The \$1 you sent for Mrs. R. A. was received, and credited to 42.

F.—You are paid to 430, and R. to 432.

C. Hawkes—Bro. N. paid \$1 to 436.

E. M. Smith—The \$1 was received. Your papers have been sent to West Campton. We now send all the Nos. we have to Campton.

J. O. Orr—We are out of the number containing the article you speak of.

H. H. Gross—The draft was received.

TRACT DISTRIBUTION AND MISSION FUND.

R. Stillman 0 75
A Sister 5 00

TO SEND THE "HERALD" TO THE POOR.

Mrs. N. Pierson 5 00

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Total delinquencies during the year 1849. 100 30

The Postmaster of Patterson, N. J., stops the paper of J. VAN BLANCKOM, as not called for. He owes 5 00

E. B. PATTERSON, of North Scituate, R. I., stops his paper, owing 1 00

B. GOLDEN, of Jeffersonville, Ind., the Postmaster informs us, stops his paper. He owes 5 00

U. S. BENEDICT, Palmyra, Wis., stops his paper, owing 2 00

Total delinquencies since Jan. 1, 1850. 13 50

APPOINTMENTS.

Bro. J. Cummings will preach in Hillsborough, N. H., evening of Feb. 2d, and Sunday, the 3d; Sutton, 5th, 6th, and 7th; Grandis, 8th and 10th, and from the 11th to the 13th where the brethren there and in Claremont may think best, as they have spoken of Lebanon, and other places; Claremont, evening of 10th, and Sunday, 11th; Woodstock, Vt., evening of 18th; East Bethel, 19th; Waterbury, 20th; Johnson, 21st; Troy, 22d; Barnston, C. E., Sunday, 24th, where the brethren think best.

Bro. F. H. Berick will preach in Marlboro' Sunday, 27th; Cunningham (where I will meet Bro. Boutell), the first three days in Feb., as Bro. Crosby may appoint; Portland, Me., Sabbath, Feb. 10th; Fort Hill, Goshen, 14th, where Bro. Files may appoint; Windham, 15th; Poland, Sabbath, 17th; Paris, 24th, where Bro. Knight may appoint; Waterford, Sabbath, 24th, where Bro. Whitman may appoint; Richmond (in the Rect meeting-house), first Sabbath in March.

Bro. H. L. Hasting will preach at Wareham Point, 28th; Thompsonville, 29th; Jawbuck, 30th; Chickopee Falls, 31st; Ludlow City, Feb. 1st.—It is hoped the brethren from Granby will attend the latter.

Bro. A. Brown will preach at Mount Holly, Vt., Sabbath, 27th; Shrewsbury, 29th; Springfield, 31st; Woodstock, Sabbath, Feb. 3d—each at 6 1-2 p. m., except Sundays. Will inquire for letters at the Sabbath appointments.

Bro. N. Pease will preach in Whately, Sunday, Jan. 27th; Conway, 28th; Ashfield, 29th; Plainfield, 30th; Hawley, 31st; Savoy, Feb. 2d—each at 6 p. m., except Sundays.

Bro. D. T. Taylor, Jr., will preach in Clinton Jan. 29th; Burke, 30th; Chataugay, 31st; Malone, Feb. 1st; Dickens, on Sunday, 3d; Bangor, 4th; Messina, 5th; Morley, 6th, evening.

Bro. H. H. Gross will preach in Albany Sunday, Feb. 20th; Saratoga Springs, evening of 24th; West Troy, Sunday, 27th; Cranberry Creek, 31st, evening.

Bro. W. Burnham will preach in Portland, Me., the first Sabbath in Feb., and in North Scituate, R. I., the third and fourth.

Bro. N. Billings will preach at Marlboro', Sabbath, Feb. 10th; Holden, Friday evening, Feb. 15th, and remain over the Sabbath.

Bro. L. D. Thompson will preach at Barnstead, N. H. (in the red school-house), Sabbath, 27th.

Bro. Hale may be expected to preach in Lynn, Sunday, the 27th; South Reading, Sunday, Feb. 3d.

Bro. Daniels may be expected to preach at Lynn the first Sunday in Feb.